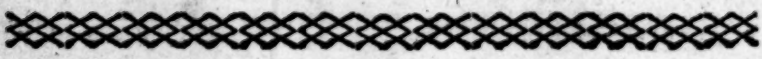
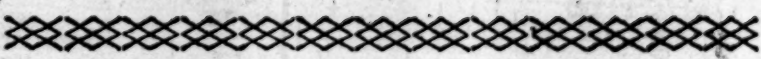


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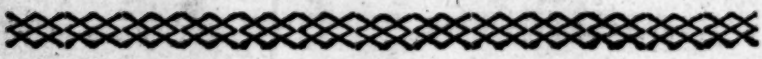
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dele *the*. P. 25, l. 17, dele *for the*, insere *forth*.
P. 49, l. 30, dele *to*. P. 33, l. 2, r. *Adversaries*.
P. 46, l. 20, r. *to escape*. P. 48, l. 1, r. *Reflections*.
P. 93, l. 28, r. *speaketh*.





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P. 93, l. 28, r. *speaketh*.



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ENQUIRY

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CONCERNING THE

Arguments which relate to our
Controversy with the *Jews*,

AS THEY

Arise from the Prophetic Records.

Most humbly dedicated and submitted to
the Consideration of the Clergy
of *London and Westminster*.

ISAIAH, lviii. 1.

"Cry aloud, spare not; lift up thy Voice like a
Trumpet; shew my People their Transgression, and
the House of *Jacob* their Sins."

D U B L I N :

Printed by WILLIAM SLEATER, at *Pope's Head*, *Castle-street*.

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To the Reverend and Respectable Body
of the CLERGY of the Established
Church, who are Ministers with Cure
of Souls in the respective Parishes of
the Cities of *London* and *Westminster*.

Reverend Brethren,

THE Propriety of this Address must
appear from the Importance of the
Object which gives the Occasion of it,
and the particular Circumstances of your Situation,
as having in Charge the Duty of attending
to the Christian Instruction and Admonition of
the Inhabitants of those great Cities, in which
many of the *Jewish* Nation have fixed their
places of Residence.

It does not need any Proof to shew, that the
spiritual Welfare of all Persons, who are com-
mitted to your Care, is an Object that deserves
and requires your utmost Attention; I might be
justly deemed guilty of Presumption, in offering
any Reasons to that Purpose, among Persons of
 eminent Rank in the Church, who are undoubt-
edly learned, and able to "speak and exhort,
and rebuke with all Authority."

I do venture only, by humble Address, to
draw your Attention to the few following
points, which contain a short Discussion of our

Controversy with the *Jews*, in order to shew, that the Ministers of the Church of *England*, have a good Title to expect their Conversion, when they invite that People to embrace the Religion of Christ, as it is taught and professed by the faithful Members of that Church.

It may be, that an Obligation to apply ourselves to solicit their Conversion, in the Discharge of parochial Duty, where the Opportunity may be had of conversing with them, does not immediately appear to be incumbent upon us; but as if they were a separate Body, detached from any Regard due to them in that Way, they may be allowed to rest unattempted, and unaltered, upon the false Principles of their Apostacy.

This Opinion, if it is received, will preclude and also will excuse the Neglect of any Application to enlarge their Minds, and to improve them, by communicating to them divine Knowledge. And when they observe there is no Zeal among us to attempt their Conversion, our Indifference may help to confirm their Prejudice against us and our Religion.

It is certain, however, that what is called Religious Zeal, is not in general a sure Mark of a good Cause; but it has often appeared very strong in a bad one, and perhaps much more frequently than on the right Side, but this Observation should not carry us too far in the contrary Way, and so make us lukewarm, wh

D E D I C A T I O N.

v

we can bring good Proof to shew, that we stand on safe Ground to warrant our Zeal.

In the present Case, we claim no more to be allowed us, than what the *Jews* themselves do admit; we appeal only to *Moses* and the Prophets foreshewing at what Time, and in what Manner, and to what Purpose the Messiah did appear; and to their Testimony we recur to obtain their Conversion, by “ saying none other Things “ than those which the Prophets and *Moses* did “ say should come; that Christ should suffer, “ and that he should be the first that should rise “ from the Dead, and should shew Light unto “ the People” of *Israel*, “ and to the *Gentiles*,” taken into the new Covenant of the Gospel.

When we reduce our Controversy to the first Principles on which we should proceed, it becomes easy to discern that we stand safe upon them, and are in no Danger of being shaken in the Defence of our Faith, by admitting any Arguments that cannot be clearly drawn from, or traced up to those Principles.

Thus in the present Case of arguing with the *Jews*, we lay hold on the divine Writings of *Moses* and the Prophets, and, in Consequence, we do reject the Authority of TRADITIONS, and all the Collections, Comments, and Decisions of learned Men, which have been framed upon the Foundation of their fictitious Authority, and received in the corrupted *Jewish* Church.

The common Experience of Mankind will confirm us in rejecting Tradition in Matters of Faith, when we know daily how quickly Falshood comes to be propagated in Narrations, even of such Things as the Passions of Men have but little Concern in to make them deviate from Truth ; and we consider this Observation, arising from the corrupted Nature of Man inclinable to Falshood, as a Reason upon which the Divine Command written in the Law of God, and enforced to the Nation of *Israel*, has proceeded ; so we find it, *Deut. iv. 2.* “ Ye
 “ shall not add unto the Word which I com-
 “ mand you, neither shall you diminish aught
 “ from it, that ye may keep the Commandments
 “ of the Lord your God which I command
 “ you.” By which Command, it is evident, they are referred solely to the WRITTEN WORD, since by Recourse to that as it stands in the Divine Record, they can only be enabled to observe that solemn Injunction ; which is repeated again, *Deut. xii. 32.* “ What Thing
 “ soever I command you, observe to do it ; thou
 “ shalt not add thereto, nor diminish from it.” This Precept is decisive to supersede the Necessity of Tradition, and justifies the absolute Rejection of it in Matters of Faith.

If the *Jews* will not rest with us on this Principle, and consent to hear *Moses* and the Prophets concerning the Divine Person, Character, and Commission of the Messiah, we cannot prove

to them that he is come ; nor can they believe in him to any good Purpose, if it were possible for us to persuade them that he has appeared on Earth.

Before this preparatory Acknowledgement is gained, the Time will not arrive to attempt with Success their Conviction and Conversion ; but they will remain in Unbelief until they admit the whole System of Divine Truth, relating to that great Object of their Faith in the Messiah, as it is revealed in their Sacred Writings of undoubted Authority, and are able to reject the Comments and traditionary Legends of their learned Men, which have surreptitiously crept into the Place of Divine Instruction, and thereby have supplanted and usurped the Authority of Divine Command, through their Traditions, “ teaching for Doctrines the Commandments “ of Men.”

It is plain this Concession is the first necessary Step to be gained, before we can properly enter into Argument with them ; and of Course the Task is before us to accommodate ourselves in Conference with them for this End, by such Means as may appear the most suitable to obtain it.

The prefatory Address of Dedication to the *Jews*, with the Universal Catechism to which it is prefixed, is the best Attempt I was able to make upon the foregoing Plan proposed ; as that Catechism gives a short, yet, I hope, a very

clear View of the comparative Excellency of the New Covenant of GRACE, above the Old one of WORKS, which was designed by Divine Counsel, in due Time, to give Place to that last and most perfect Discovery of Divine Mercy and Truth in the Gospel of our Redeemer. The Catechism contains a short Summary of the Arguments to that Purpose, which appear more at large in a Book published by *Doddsley* in 1765, intituled, 'Providential History.'

The catechetical Method of making some Approach, towards the desireable End of their Conversion, does appear to be suggested by the Prophet *Isaiab*, xxviii. 9. "Whom shall he teach Knowledge, and whom shall he make to understand Wisdom? Them that are weaned from the Milk, and drawn from the Breasts." "Who are ready "as little Children," to receive Instruction without Prejudice. "For Precept must be upon Precept, Line upon Line, here a little and there a little;" that is, their Instruction in Divine Truth, must advance by like Method as our Saviour at first published it, in his Divine Sermon on the Mount, by a short easy Precept upon Precept, here a little and there a little as they will receive it, according to the Course of his preaching. "For with flaming Lips," under Difficulty in holding Discourse with them, "and with another Tongue," different from their own, "will he speak to this People; to whom he said, this "is the Rest wherewith ye may cause the
"Weary

"Weary to rest, and this is the refreshing; yet
"they would not hear:" They would give no
Attention to his heavenly Call when he said unto
them, "Come unto me all ye that travel and
"are heavy laden, and I will give you Rest.
"But the Word of the Lord was unto them"
contemptible Discourse, it was despised by their
Rulers and the great and wise Men among
them; it was in their Consideration fit only to
deceive the meaner Sort, being "Precept upon
"Precept, Line upon Line, here a little and
"there a little," as if for Children.

So it was, that their Rulers and learned Doctors
heard the preaching of the Messiah with
Anger and Hatred, in an obstinate Disposition,
to reject him and his Doctrine, to follow their
own Wisdom, "that they might go" by it,
and so "fall backward and be broken, and
snared, and taken" Captive, as to this Day they
have continued under the Delusion and Miseries
of their APOSTACY.

It seems also to be pointed out by the Answer
of the Prophet, that the Application to be made
for converting that People should begin with
Discourse among the meaner Sort of them,
"who are weaned from the Milk," that is,
who, by the Course of God's Providence are
in low Circumstances of Life, "and drawn
"from the Breasts," as thoroughly weaned,
plucked away, or kept forceably (which the He-
brew signifies) from those sensual Gratifications,
which do indispose the rich and great ones to
give

give their Attention to religious Truth. — Here it becomes easy to perceive the Meaning of what our Saviour said, that “ a rich man shall hardly “ enter into the Kingdom of God ;” for altho’ the Christian Religion may be as fully received and practised by the Rich as by the Poor, when they are educated in it, yet the first Prejudice against it was more hard for the Rich than for the Poor to contend with, and of Course the former would “ hardly enter” at first into the Kingdom of God.

Our Address to the *Jews*, for obtaining their Conversion to the Christian Faith, does imply, that we ourselves are perfectly assured of that Truth which we propose, and do earnestly desire that they should embrace it as we do. If we fail in either Respect, it is not reasonable to hope for Success in their Conversion.

In Regard to the former Condition, which implies the Purity of our Faith, as it may be learned from the Liturgy and Offices of our Church, we have good Cause to make our Application to them with full Assurance, being able to abide any Trial they can make of it, by those holy Writings which they and we do acknowledge ; for we say none other Things, when they hear us speaking as faithful Sons of that Church, but what the Prophets have taught them to expect from the preaching of the Messiah, and his Apostles.

And

DEDICATION.

xi

And if they observe that we give earnest Heed to this Work of our Ministry for winning Souls to the Truth, no better Argument can be proposed to gain their ATTENTION, which on any other Terms there is no good Reason for us to expect.

With earnest Prayer for your Success,

I am, Reverend Brethren,

Your Faithful Servant,

May 29,
1774.

J. S.

POSTSCRIPT.

THERE is somewhat of Amusement that does now appear very adverse to this Purpose of addressing the *Jews*: It is a Kind of Project set on Foot by some Adventurers, who, for the Sake of CONSCIENCE, as they say, do assert a LIBERTY of censuring, or rather railing at the Articles of Religion which were agreed upon by the Reformers, the Bishops and Clergy of the Established Church. These Articles they desire may be taken out of their Way, by getting Indulgence from the Civil Power to refuse the Acceptance of them, as any Rule or Test of their Religion; and of Course by succeeding in this Petition, they mean to withdraw the Protection of the State from the Church, as it is now constituted, and to set open the Doors of it for all Heretics, Schismatics, and Dissenters of every Kind to enter in, if they are pleased to bring along with them the Holy Scriptures in their Hands, and on this Condition only shall be able to enjoy any Places of Honour or Profit in the State.

This Concession is really a large one, and does certainly stand in Need of some good Arguments to recommend it; but there have not yet appeared any to deserve a very se-

rious

rious Refutation, but such only are thrown out, as might be expected from the Tables of a Tavern, affording fit Matter for those daily Publications to spread abroad, among the Slanderers, in which of late they have abounded.

If it is objected to the Clergy of that Church, that they subscribe, and write in her Defence, because they are maintained as her Ministers, and are protected by the Civil Power, and may be courageous on that Account to bid Defiance; they may answer, God be praised, so it is, for by his wonderful and watchful Providence the true Christian Religion, is yet the established Religion of *England* and *Ireland*; therefore as the King and the Laws are on our side, there is good Reason why the Words of the Men of *Judah* should be fiercer, than the Words of the Men of *Israel*. So that instead of abiding a virulent Persecution from Obloquy and Slander cast out against them, they may be Bold as under Protection of the Civil Power, to expect at least, that it should enjoin, and require their Railing Adversaries to be silent.

But for a short Answer to such Cavillers, we reply: That we subscribe the Articles because we do believe they are of sound Doctrine, and the Matter of them contained in Holy Scripture, out of which the Reformers have professedly compiled them. And therefore it is a false Suggestion, against the Order of State requiring
Subscription,

Subscription, to alledge, that they are a **SYSTEMATICAL CONFESSION**, or Composition of human Authority ; for the faithful Subscribers to the Articles do set to their Names on this Supposition, that they are a systematical Confession, collected and derived from Divine Authority, and have no Force, in Matter of Faith, as of human Composition. There is sufficient Proof made to this Purpose, by exprefs References and Quotations from Holy Scripture, which have been abundantly offered to the dissenting Parties to consider and be convinced by them.

God forbid we should suppose uncharitably that the Persons who are associated in the Tavern, or that others who object to the Articles, are not conscientious in proposing the Scruples they may have against them ; but let them observe that a conscientious man may be mistaken, and what we have Charity to allow to them, let them at least in equal Measure allow to us that we are conscientious in our Act of subscribing, and do not receive the Articles upon the Credit, or in the Sense of the Compilers, otherways than as we are able to refer them to the Text, and believe them authenticated by the Holy Writings.

We do not however consider them as so many Texts, or Portions of Scripture, to become decisive in Application to Controversies that may be raised about the Subjects of them ; but in
this

in this Case it is our Duty to refer the Opponents to be convinced by those Declarations in Holy Writ, as they appear in the Text, from whence the Doctrines of the Articles are collected.

If we engage in Defence of their Composition, without such strict and immediate Attention to the Truth, we may be intangled by a charitable Supposition, that Persons who object to the Articles are conscientious in their Scruples, which may encourage our Endeavours so to construe and modify them, that Dissenters may be reconciled to the Church.

Herein honest good Men the Friends of it are in Danger, by their Charity, to be misled, and to differ from each other in their Methods of Accommodation.

They are liable to be defeated in their Purpose to gain over the Adversaries, whose real Scruples may not appear in their Arguments, but an adverse Disposition to the Church, may conceal their political Enmity to the State.

This Advantage hath been maliciously observed by an industrious SPY of the opposite Party, who hath contrived, by an elaborate, sophisticated Performance, in a first and second Edition, to represent the different, or disagreeing Sentiments of some eminent and good Men, concerning their Defence of the Articles, in such a Light as he thought might best contribute to produce a general Disposition to explode them altogether.

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His insidious mocking Imposture falls to the Ground, when we rest our Defence of them on the true Principle, as already mentioned.

Under this Condition, there is no Cause to cavil about the Hardship of requiring sundry Persons to subscribe the Articles, who may not by their Circumstances or by their Ages, be supposed capable to make a sound Judgment of their Contents; because they are called upon to receive them as containing the sound Doctrines of Christianity, according to the Judgment of those Men, upon whose Authority they ought, in their Circumstances, to rely upon in this Act of Subscription, until they have Time and Ability to examine them with proper Attention, and due Reference to Holy Scripture. If, then, on a fair Tryal, they cannot digest what they have formerly consented to, the Dissenters will then only deserve Censure and Reproof of their own Conscience when they continue in that Church, whose fundamental Doctrines they can prove are not agreeable to Holy Scripture. But of this we have not seen an Example, otherways than by taking their own Words, instead of Scripture for a Proof.

If it is urged, that there is no Need of the Articles at present, and the Church may be well enough without them, as perhaps the Objector may suppose there is no Danger from Popery or from any false Doctrine taking Place to overturn the established Constitution of the Church

we may answer, that by setting aside the Articles we shall give a very fair Invitation to all Popish, Heretical, and Schismatical Doctors, to exert the full Power of their Talents, to destroy the Constitution of the Church and the State; we would also make a Confession, to their false Suggestions, of a Mistake in the Foundation of our Reformed Church at the Beginning, and thereby shake what has been very well settled for Two Hundred Years. This Attempt does resemble a Proposal from some airy Master-building Projector, who might give his Advice to remove the wooden Piles on which the City old Bridge has been constructed, as by Length of Time he concludes they are decayed, and the Bridge might now stand safe enough without them.

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any answer, I am by leaving the Articles
 to give a full and complete answer to all Popu-
 lar and Schismatical Doctrines to exert
 the Power of their Reason, to destroy the
 Tradition of the Church and the State; and
 also make a Confession to the false Dog-
 mas, of a Nation in the Foundation of our
 Church and State, the Propriety and there-
 fore what has been very much debated for
 a hundred Years. This Argument does
 not propose a Proposal from some holy Man-
 ner, but a Proposal who might give his Advice
 to the Nation, who might give the City
 the way to live on with the City
 and has been constantly as by Length
 and he concludes they are delayed, and
 might be now stand the Church without

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ARGUMENTS

CONCERNING THE

Jewish Controversy.

ISAIAH xxi. ii.

Watchman, what of the Night?

Watchman, what of the Night?

WHAT Hour of the Night is it to give some Hope of the approaching Day?

The Apostle has answered, "the Night is far spent, the Day is at Hand."

But what Night is this, and what Day, of which these holy Watchers have given us Warning? That Night of Ignorance, of Error, and of Darknes which continued to overspread the World, until the Sun of Righteousness arose upon it. And is the Sun of Righteousness indeed arisen upon the Earth, when yet Ignorance, Error and gross Wickedness do prevail over it? What hinders our Enjoyment of that glorious Light which hath shined upon the World since our Lord came into it?

The Apostle has told us, " in him was Life,
 " and the Life was the Light of Men, and the
 " Light shineth in Darkness, and the Darkness
 " comprehended it not."

The holy Life which the blessed Author of our Religion led upon Earth, was the Life that gave Light to Men, by his Example, to be taught, to follow him to everlasting Life. " But
 " this Light shineth in the Darkness, and the
 " Darkness comprehended it not." The Perfection of his blessed Example was not understood, nor apprehended, to be taken Notice of by the Generality of those Persons before whom it was displayed; their Understandings were darkened, and their Minds being clouded with the natural corrupt Desires and Lusts of the Flesh, gave no Admittance to that Light which discovered their Sin, and Shame, and Misery.

" He was in the World, and the World was
 " made by him, and the World knew him not;
 it did not discern and distinguish him in that
 Character under which he appeared. " He
 " came unto his own" People, of whom and
 among whom he was born, and to whom he
 was sent, " and his own received him not.
 The Bulk, or Body of his own People, would
 not acknowledge him, but rejected and at
 Length put him to Death. " But as many as
 " received him," to the few, the very few who
 received him as their Master, to follow his Ex-
 ample and to observe his Precepts, " to them
 " gave

“ gave he Power to become the Sons of God,
“ even to them that believe on his Name;
“ which were born, not of the Blood, nor of
“ the Will of the Flesh, nor of the Will of
“ Man, but of God.”

Upon these few Persons who were instructed by the Example and heavenly Wisdom of their Master, the Church of Christ was built to withstand the Power of the World, combined with the Powers of Darkness, and finally to prevail against all the Opposition of the Devil, the World, and the Flesh.

When we contemplate the History of Mankind, subject to the Government of Divine Providence continually aiming towards the great Purpose of instructing and reforming all the Nations of the Earth, according to the true Principles of Life and Happiness published in the Gospel of Christ; what wonderful Scenes present themselves to our View, since the first Martyrs for Divine Truth struggled and prevailed, by their Deaths in Torments, to give their successful Testimony to it. Persecution did not suppress but increased the Zeal, and gave amazing Proofs of the Sincerity of the Christian Believers.

The Allurements of the World, all its Promises of present Peace and Happiness, were not able to withdraw them from Obedience to the Commands of their Master: In those few chosen Combatants and their immediate Com-

panions and Followers, the first Instance of the Triumph of Christianity was given in a Victory over all the Pleasures and Pains of this mortal Life, or the Knowledge of Good and Evil by our Senses.

But besides this Opposition of direct Violence arising from the brutish Lusts and Passions of corrupted Men who must ever continue to oppose the Purity of the true Christian Life and Doctrine; the Enemies of the Church of Christ have had full Liberty, by his Concession, to try the whole Force of all their Arts of worldly Wisdom and Policy, assisted by "Principalities" and Powers, and spiritual Wickedness in high "Places, all the Rulers of the Darkness of this World" combined with their utmost Efforts to suppress the Truth of his Gospel. They have failed in their Attempts, "the Night is far spent," "the Day is at Hand," and we challenge the Victory in the Words of the Apostle, "Thanks be to God who giveth us the Victory through our Lord Jesus Christ; therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know your Labour is not in vain in the Lord," who will in due Time "send forth Judgment unto Victory."

But how does it appear that this Victory does indeed now belong to us, or more especially to us the Members of the Established Church in these Kingdoms? Not so indeed, especially or exclusively, but that the Members of all true Churches

Churches throughout the World have their equal Share in it, with this Limitation only, that they do hold the Doctrine of Christ pure and uncorrupt, and in their respective Bodies do worship God consistently with his holy Word in the Gospel.

Upon this Principle we claim the Victory, in Behalf of this Christian Church, over all the Attempts that have been made to shake the Foundation of it; it stands firm in its Doctrine and Worship, against Idolatry, Heresy and Superstition. It's Discipline is pure and consistent with the Example and Precepts of our heavenly Master, who did not require heavy Burthens of Penance to be laid on Mens Shoulders, but admits, with due Restraint of all vicious Excesses, what may conduce to all the real Purposes of Health, Ease, and Peace to our Souls and Bodies. It agrees to what our Lord himself said of his Discipline, " My Yoke is easy, and my " Burthen light," and easily borne by a well-disposed Mind, for it allows all reasonable Condescension and Compliance with the natural Appetites and Infirmities of Mankind. They who endeavour to represent the Christian Life as uncomfortably austere in the Severity of it's necessary Discipline, or whose Prejudices, against the Purity of it, lay hold upon that Pretence to excuse their own vicious Courses, have by this false Imputation contradicted the Words of our blessed Master, which continue to be true thro'

all Ages of his Church ; for they who with an honest Heart submit themselves to the Trial, will find his Yoke is easy, and his Burthen is light, as, when they reject it by wilful Transgression, or even by Infirmary, their own Experience will soon convince them, how much it is for their Interest, even for present Ease, to return by Repentance ; submitting to his Yoke, to take up his Burthen again ; that is, to live according to the Admonitions of Christian Discipline in that Reformed Church to which we belong.

Hence we conclude that the Understanding, the Experience, and Conscience of every faithful Member of that Church, do acquiesce in the Purity of its Doctrine and Discipline, as conformable to the Life and Doctrine of our blessed Redeemer.

But we have yet a farther Challenge to make against all the Adversaries of it, whether they contend to suppress and reject Divine Truth in the full Extent of the Revelation made of it, or otherwise address themselves to undermine it by Parts, through subtle Artifice to pervert, divide, and set it at Variance by Opposition to itself : We challenge the Victory, as able to shew, that the faithful Sons of this Church have successfully defended the divine Authority and Doctrine of their Master, and have written sufficient Apologies for their Faith, to satisfy the deepest Enquiries of every ingenuous, modest, and

and humble-minded Disciple in the School of Christ. And they have given moreover, to Men of another Temper of Mind, such Arguments for their Conviction, and Conversion, as are sufficient to alarm, though they cannot reclaim, and to awaken their Consciences, though not able to persuade them into Confession of their Guilt, to forsake their false Opinions, and to acknowledge the sacred Obligations of their Duty.

But after this Challenge which we have made for the Victory on our Side, how shall we obtain the Acknowledgement of it? to what Umpire shall we apply as the Supreme Arbitrator to give Judgment in the Controversy, and, by declaring on our behalf, to "send for the Judgment unto Victory." To what other Umpire ought we to submit, but to the antient People of God, who are equally indifferent and unbiassed in regard to all Parties who are contending under the Religion of Christ? The Question returns, how shall we engage them to undertake this Office, is it likely they will consent to turn over those numberless Volumes of controversial Arguments, that have appeared on each Side, either to defend, or to oppose the truth of the Gospel? No surely, but we must invite them to enjoy the Fruits of this Victory, by acknowledging and accepting of their Deliverance by it from the Yoke of Bondage under the MORAL LAW, and the Curse due to the Breach of that

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Covenant ; by which all Mankind were held in Servitude under the great Deceiver, until our Lord Jesus the Messiah came to make us Free, by a " New Covenant which was established on better Promises."

The Ministers of his Gospel have applied the Word of God successfully in their Combats with the false Prophet, that is, all the deceitful Instructors in false Wisdom ; and in consequence have baffled their insidious Purposes, which are directed to the Support of the MORAL LAW alone, or as of supreme Obligation on the Consciences of Men ; for in this Point all Heretical, and Antichristian Adversaries do agree, who by this deceitful Undertaking have given their Support to the Apostacy of the *Jews*, which does rest upon holding the supreme Authority of the Moral Law. The Foundation of their Apostacy is removed, when the Spiritual Law of the Gospel takes its due Place of Precedence in their Minds ; until this Purpose is accomplished, " The Vail is upon their Heart, nevertheless when it shall turn to the Lord, " the Vail" of the Moral Law " shall be taken " away," it will become of no Use, but stands forth only to punish those Transgressions which are committed by our Actions, when we forsake or relinquish the Spiritual Law of Christ : So the Apostle has argued, " knowing this, " that the Law is not made for a righteous " Man, but for the Lawless and Disobedient,

" for

" for the Ungodly, and for Sinners, for Unholy
" and Profane, for Murderers of Fathers, and
" Murderers of Mothers, for Manslayers," and
all other Transgressors who are condemned by
it, as acting " contrary to sound Doctrine,"
in the Law of the Gospel.

The Justice of God is declared by the Moral Law, with his Authority enforcing Obedience to it, and in consequence of the Transgressions which are committed against that Law, his Judgments are executed on collective Bodies of Men, by the Destruction and Dispersion of the sinful Nations of the Earth, as likewise by the Misery and Death of every Sinner for his own Wickedness; so that no Man can escape Death by the Moral Law, as we have all, through our natural Corruption, been tempted, and have offended against it; What hope then is there for the Jew, who does acknowledge no other Law for his Guide? he has none by the Terms of that Law, which makes him guilty of Death. Is not his Time come to forsake " the Law of Sin and Death," by which he cannot live, and that his Heart " turn to the Lord," the Messiah, his Deliverer who died to save him from the Curse of the Law, and to bring him into everlasting Life, according to the merciful Terms of the NEW COVENANT? What hinders him from embracing the Terms of Reconciliation with his gracious God? What Offering must he make
for

for his Atonement to the offended Majesty of Heaven? He is ready, as the Prophet has expressed it for him, to shew his Zeal and Affection, by the most sumptuous or costly Gifts, "Will the Lord be pleased with Thousands of Rams, or with ten Thousand Rivers of Oil?" But the Psalmist hath told him, "The Sacrifice of God is a troubled Spirit, a broken and contrite Heart, O God, shalt thou not despise." What has a poor Creature to offer to his offended Creator, but that only, which through his infinite Mercy and Goodness he is inclined to accept of, when he calls upon him with a broken Heart, "God be merciful unto me a Sinner."

Upon these Terms Pardon is promised to the *Jew*, when his Heart turns to the Lord his Redeemer; and after Reconciliation is made by his Repentance, "What doth the Lord require of thee, O Man, but to do Justice, and to love Mercy, and to walk humbly with thy God?" So to lay the Foundation of a happy Christian Life, in Charity and Humility, as our Lord has "blessed the Poor in Spirit, for their's is the Kingdom of Heaven."

What Admiration must follow, what Joy, what Triumph will belong to that People when they consent to open their Eyes for that glorious Light to enter into their Minds which hath been so long shut out by their Obstinacy?

What

What Admiration of the wonderful Wisdom and Goodness of God, who hath contrived and executed this amazing Plan of our Salvation?

What Joy for our Escape from the Powers of Darkness, by the Overthrow of all the Policies of the great Deceiver, and his Instruments baffled in their Designs?

What Triumph in holding forth, and communicating the Blessings of Salvation, to all the Families of the Earth, on confessing and believing in the Name of our Lord Jesus?

The whole Volume of Divine Revelation is pregnant with this great Event hastening on the Time of its Birth; it is filled with numberless Passages foretelling the Restoration of the *Jewish* People, and the happy Deliverance of Mankind in consequence of it, from the Miseries of their corrupted sinful State, at that Time, when "the Kingdoms of this World" are become the Kingdoms of our Lord, and "of his Christ."

The Divine Heralds in Prophecy have abundantly proclaimed, in repetition through all their Writings, these "Tidings of great Joy" which shall be to all People; and all of them agree that it will begin "when the Lord" shall build up *Sion*, and when his Glory shall appear; when he turneth himself to the "Prayer, of" the poor destitute People his own, "and despiseth not their Desire; then" the Moon shall be confounded, and the
"Sun

“ Sun ashamed, when the Lord of Hosts shall
 “ reign in *Mount Sion*, and before his Antients
 “ gloriously.” *Isai.* xxiv.

Who can conceive, or undertake to describe
 the Glories of that Reign, when the Blessings
 of Righteousness, of Peace and Plenty are pour-
 ed out in full Measure over all the Earth, under
 the Government of our Lord the Messiah? The
 holy Psalmist hath prepared his Songs
 of Triumph to receive him, and has given a
 loud Summons, to all the Nations of the Earth,
 to be ready with Rejoicings at his coming,
Psal. xcvi. “ O sing unto the Lord a new Song,
 “ sing unto the Lord all the Earth; let the
 “ Heavens rejoice, and let the Earth be glad;
 “ let the Sea roar, and the Fulness thereof; let
 “ the Fields be joyful, and all that is therein;
 “ then shall all the Trees of the Wood re-
 “ joice before the Lord; for he cometh to
 “ judge the Earth; he shall judge the World
 “ with Righteousness, and the People with
 “ his Truth.

“ The Lord reigneth, let the Earth rejoice,
 “ let the Multitude of the Isles be glad thereof,
 “ *Sion* heard and was glad, and the Daugh-
 “ ters of *Judab* rejoiced, because of thy Judg-
 “ ments, O Lord.

“ O sing unto the Lord a new Song, for
 “ he hath done marvellous Things, with his
 “ own Right Hand, and with his holy Arm,
 “ hath he gotten himself the Victory. He
 “ hath remembered his Mercy and Truth to-
 “ ward

ward the House of *Israel*, all the Ends of the Earth have seen the Salvation of our God.

"Make a joyful Noise unto the Lord, all the Earth, make a loud Noise, and rejoice, and sing Praise. Let the Sea roar, and the Fulness thereof, the World and they that dwell therein. Let the Floods clap their Hands, let the Hills be joyful together, before the Lord; for he cometh to judge the Earth, with Righteousness shall he judge the World, and the People with Equity."

If these Divine Songs of heavenly Triumph for the Victory, over all the Enemies of our Happiness and Salvation, which are daily repeated in our Churches, do incline our Hearts to join in them zealously, with pure Affection and Elevation of our Minds, the Consequence is obvious, to engage our utmost Endeavours for accomplishing the Purpose that must introduce this wonderful happy Reign upon Earth. "When the Lord shall build up *Sion*, and when his Glory shall appear" in the Conversion of that People, to become his Instrument chosen to convey the Blessings of his Government to all the Families of the Earth. By entreating the *Jews* to enter into our Churches, where we serve God according to the antient, pure, spiritual Worship of the Temple, we produce the very best Argument to remove their Offence against the pure Christian Worship, which is no other than what *David*

vid instituted, who dictated in his *Psalms* the spiritual divine Laws of his Son the Messiah, which he confirmed and established for the Support of his Government, when he came himself in Person upon Earth; therefore if the *Jews* will join us in singing the *Psalms* of David with due Attention to the original Design of their Composition, we shall mutually conspire to hasten on the happy Time of universal Joy which shall be to all People, “ when
 “ the Ransomed of the Lord shall return, and
 “ come unto *Sion* with SONGS, and everlasting
 “ Joy upon their Heads, when the Lord shall
 “ reign in *Mount Sion*, and in *Jerusalem*,
 “ and before his ANTIENTS gloriously.”

After this glorious Prospect of universal Joy, and Peace, which is laid before us in Prophectic History, as the natural Consequence that will proceed from the Conversion of the *Jewish* People, when they acknowledge and receive their Triumphant Messiah; what Comfort, what Hope can arise to us, under the present dark, clouded Appearance of the World, whose Policies, Customs, Manners, and Dispositions of Men who are eagerly engaged to carry on all the Purposes of it, do seem perfectly alienated from any Expectation, or Desire of such a blessed Change to be made in the Earth, as the Divine Historians have foretold; and therefore what likelihood now, or that it should ever take Place? In answer to this Objection we must observe, such is the Perfection of the

Evidence

Evidence which God is pleased to bring forth to the Word of his Truth, that the Adversary bear Witness to its divine Authority, and Comprehension; for their Opposition is clearly discovered and described, their Designs against it are laid open in it, and the Blasphemers and Mockers, which abound in the last Days, bear Testimony to the Truth which they contradict, by their Discourses and their Actions. —The Prophetick History of the last Days of the Gospel Revelation, makes the Evidence compleat for the Confusion of its Enemies, who are warned by it of their evil Purposes against it, and as this is the utmost Proof that can be given for their Conviction, it gives Warning also “that it is the last Time.”

So that the present miserable corrupted Estate of the World, does not properly afford any Argument against our Application to convert that People, but on the Contrary doth furnish a forceable Incitement to it: For these “perilous Times,” have been foreseen, and the Persons who walk in them are clearly described, as they are found “in the last Days” of the Gospel Revelation.

Accordingly the Prophet of Evangelical History hath particularly addressed the Nation of *Israel*, as at that Time called upon, to appear in their Glory when the gross Darkness of Corruption overspreads the People, every where defiled, in the Service of their Lusts. This is

the only Opposition to the Word of Divine Truth, which remains to be removed, after the MIND of Man is EMANCIPATED, as being set free from the Error of false Worship, and the heretical Deceits of the false Prophet.

To put down this Tyranny of the Beast, or brutish Lusts of the Flesh, by the Order of divine Power and Counsel, the *Jewish* Nation are summoned to come into divine Favour, *Isa.* lx. i. "ARISE, SHINE, for thy Light is
" come, and the Glory of the Lord is risen
" upon thee. For behold the Darkness shall
" cover the Earth and GROSS Darkness the
" People, but the Lord shall arise upon thee,
" and his Glory shall be SEEN upon thee. And
" the *Gentiles* shall come to thy Light, and
" Kings to the Brightness of thy RISING.

" Lift up thine Eyes round about and see,
" all they gather themselves together, they
" come to thee, thy Sons shall come from
" far, and thy Daughters shall be nursed at thy
" Side.

" Then thou shalt see, and flow together,
" and thine Heart shall fear, and be ENLARGED"
beyond the Bounds of thy own People, " be-
" cause the Abundance of the Sea shall be
" converted unto thee, the Forces of the *Gen-*
" tiles shall come unto thee."

Heb. "WHO ARE THESE?" know them by these Tokens, "they will fly as Clouds" in

FLEETS

FLEETS upon the Seas, with spreading Sails winged, flying "like Doves to their Dovecotes," such are they, "because the Isles shall wait for me," saith the Lord, "and the Ships of *Tarshish* in the foremost" Order, "to bring thy Sons from far, their Silver and Gold with them, unto the Name of the Lord thy God, and to the Holy One of *Israel*, because he hath glorified thee." *

At

* The Evidence arising from the Word *Tarshish* (as it occurs in the Holy Writings) to shew, that Ships of *Tarshish*, as now to be considered in the Prophetic Style, do most probably signify the *British* Ships. Gen. x. 4. "The Sons of *Javan*, *Elishah* and *Tarshish*, *Kittim* and *Dodanim*; by these were the Isles of the *Gentiles* divided in their Lands;" of course *Tarshish* the Son of *Javan*, and Grand-Son of *Japhet*, had his Inheritance among the Isles of the *Gentiles*. 1. King. x. 22. "The King had at Sea a Navy of *Tarshish*," appointed for Trade to *Tarshish*, "for the King's Ships went to *Tarshish* with the Servants of *Hiram*," they being skilful in Navigation for so long a Voyage; "every three Years once came the Ships of *Tarshish*, bringing Gold, and Silver, Ivory, and Apes and Peacocks," (*Heb. Thucijim*, having no Radix, is by Conjecture translated Peacocks, but most probably signifies Parrots, or Birds of beautiful Feathers from the Western Coast of *Africa*.)

Psal. xlvi. 7. "Thou breakest the Ships of *Tarshish* with an East Wind;" they being on their Voyage to the West where *Tarshish* lay."

Psal. lxxii. 10. "The Kings of *Tarshish* and of the Isles shall bring Presents, all Kings shall fall down before him, all Nations shall serve him."

Isa. xxiii. 6. "Pass ye over to *Tarshish*, howl, ye Inhabitants of the Isle," as partaking in the Calamities of *Tyre*, by the Loss of Traffick with her."

Isa. lxvi. 19. I will send those that escape of them,

At this Period, we shall end the Quotation, which is wonderfully adapted by peculiar Circumstances relating to the Condition of these Islands, and the *Jews* who are settled in them, to awaken our Attention, and excite us to give earnest Heed to carry on the Purposes of Divine Counsel, which are suggested by it.

But the inspired Writer, in elevated Style, hath proceeded yet much farther with his glorious Description, by the most lively Images, setting forth the happy Return of the *Jewish* Nation, to Divine Favour, by which all Nations will partake in the Blessings of their Reconciliation,

to *Tarshish*, &c. to the ISLES "a far off, that have
 "not heard my Fame, neither have seen my Glory,
 "and they shall declare my Glory among the Gen-
 "tiles, and they shall bring all your Brethren for an
 "Offering unto the Lord, out of all the Nations."
Ezek. xxviii. 12. "*Tarshish* was thy Merchant by
 "Reason of the Multitude of all Kinds of Riches,
 "with Silver, Iron, Tin, and Lead they traded in
 "thy Fairs."

Hence we conclude that the Ships of *Tarshish* in the Days of *Solomon*, did signify the Ships of Trade to Countries known under that general Name, and the Return being made once in three Years, they went in coasting Voyages the whole length of the Mediterranean Sea, and passed out at the Streights, for within the compass of that Sea, their Voyages would have been finished in much less Time. Ships of *Tarshish* did therefore signify the Vessels that traded on the Sea Coasts of all those Countries that lay beyond the Streights, and to which their Navigation at that Time could extend in like Manner as with us our *East India* Ships signify in general, the Vessels trading to many different Countries beyond the *Cape of Good Hope*. Under this Name of *Tarshish* will then be included the Western Coasts of *Africa*,
 and

conciliation, "When they know their Saviour
"and Redeemer, the mighty One of *Jacob*."

As this important Argument, for the Conversion of the *Jewish* Nation to the Christian Faith, does deserve our utmost Attention to search out through the holy Writings, the previous Steps that must be taken to conduct us to that desirable Purpose; it does concern us to enquire what Answers may be given to the following Questions, according to the Light of Divine Revelation.

Q. 1. By what Means is that Conversion to be expected?

Q. 2. At what Time?

and of the Continent of *Europe*, and the Sea Coasts of the *British* Isles. Accordingly the Commodities which were imported by those Vessels do plainly discover the Countries they came from, as we have already observed on the Imports from the western Coast of *Africa*. And it seems clear from *Ezek. xxvii. 12.* that these Ships which carried to *Tyre*, Silver, Iron, Tin and Lead had got their Lading on the Coasts of *Britain*, which is perhaps the only Country that could furnish all these Commodities jointly, in great Abundance.

In the Prophetick Style under our Consideration at this Time, the Ships of *Tarshish* must signify the Vessels of Trade, which do belong to those Countries that were known originally by that Name; and of them the *British* Ships do stand foremost in Number and Trade, but more especially on other Considerations, they may be fitted for the Purpose to which they are appointed by the Prophet as the *FIRST*, or in the foremost Order; to have the Honour of riding foremost in that glorious Fleet that will be sent out for conducting God's chosen People to their Inheritance; when they are prepared to enjoy it.

To the first I answer :

It is clear from our Saviour's Observation that they would not be converted by a Miracle, as he has expressed in his Parable, that " if " they hear not *Moses* and the Prophets, neither " will they be persuaded though one rose " from the Dead ;" or in other Words, the greatest Miracle that can be wrought on Earth will not convince them of the Truth of Christianity, and bring them to acknowledge their Messiah in his Resurrection from the Dead, until they have first given their Attention to *Moses* and the Prophets, foretelling that great Event, in their Descriptions of the Messiah with his Sufferings, and his Victory.

Accordingly on this Foundation we may justly conclude their Conversion is not to be expected from a miraculous Interposition of Divine Power, but from the Opening of their Understandings, in the usual Way of Divine Grace assisting a faithful Application and Attention to Divine Truth, contained in the written holy Word of God.

Hence it is that our Lord referred them for Satisfaction and Conviction concerning Himself and his divine Commission, to that Fountain of divine Truth, when he tells them to " search " the Scriptures, for in them ye think ye have " eternal Life, and they are they which testify " of me" as necessary to bring you to it, by accomplishing your eternal Salvation for you.

For

For this same Purpose our Lord himself in Person, after his Resurrection, declared the Necessity of giving their Attention to the prophetick Writings in order to inform clearly, and to convert two of his doubting Disciples, “ then said he unto them, O FOOLS and slow of Heart to believe all that the PROPHETS have spoken; OUGHT not Christ to have suffered these Things, and to enter into his Glory” after his Sufferings? And beginning at *Moses* and all the Prophets, he expounded unto them in all the Scriptures the Things concerning Himself.” The Miracle at that Time was before their Eyes, yet they did not perceive it, until “ their Eyes were opened, while he opened to them the Scriptures.” Observe also *Luke* xxiv. 41—45.

The like Observation does occur upon the Conversion of *St. Paul*, and the same Method of convincing him of the Truth of our Lord’s divine Commission and Character in the Person of the Messiah, was observed towards him, as he declares to the *Corinthians*, “ for I delivered unto you FIRST of ALL that which I ALSO RECEIVED, how that Christ died for our Sins ACCORDING to the SCRIPTURES.”

By these Instances we see that the Evidence of the Divine Law, given to the Nation of *Israel*, may not be superseded by the Evidence of the Gospel Revelation, until it does clearly appear to them from the Law and the Prophets, that “ the Law,” as *St. Paul* has expressed it, “ was

“ our Schoolmaster to bring us unto Christ that
 “ we might be justified by Faith.”

The foregoing Dispensation of the Law, under a rigorous Discipline, pointed forward to the merciful Dispensation of the Gospel, that we might be saved by Faith in a crucified Saviour.

Upon this Principle all the Arguments of St. *Paul*, to convert the *Jews* and the *Gentiles* to embrace the Christian Faith, do proceed, resting in the first Place upon the general Hope of all Mankind, to survive their temporal Death in a future State; and after shewing how unable Men are by their own Works and Wisdom to attain this Purpose of their Happiness, either in this World or the next, he refers them in due Process of Argument to the prophetick Writings, which give a clear Account of the original Cause of the Miseries of this evil World, and foretel the happy Conclusion of them in due Time, when all distinctions between *Jews* and *Gentiles* are taken away, on their Minds being thoroughly enlightened, their Understandings emancipated from Error, and their Affections reconciled to the divine Laws of the Gospel, in due Obedience to the Prince of Peace.

The Arguments of the Apostle, to the *Jews* and *Gentiles* in his Epistles, are full and perfect for that Purpose, and remain with us to be applied to it; they testify and point out the Evidence by which their Conversion is to be attempted, and at length accomplished.

The

The Error of that People, misled by their own Way of reasoning, and by their Obstinacy persisting so long in it, arose from their Expectation of the external Magnificence of their Messiah, when he came to make his first Appearance among them. At that Time their Subjection to the Power of a mighty Empire that ruled despotically over them, contributed to fix their Thoughts upon a Deliverer, with a temporal Sword, to restore the Kingdom again unto *Israel*. They were WILFUL to reject the Testimony of *Moses* and the Prophets foretelling the Humiliation and Sufferings of the *Messiah* as necessary to obtain a Conquest over their spiritual Enemies, from whose Tyranny they were not so anxious to obtain a Deliverance as from the worldly Enemies, and present Miseries of this Life, which is, according to the usual Weakness of our Nature, struggling under the Oppression of Satan, Sin, and Death, and yet more eager and attentive to compass some small earthly Comfort, than to shake off our Bondage under those spiritual Enemies, from whence all our Wretchedness is derived. When the Understandings of the *Jews* are awakened, and their Eyes opened to receive Conviction from *Moses* and the Prophets, in Contradiction to their Rabbinical Traditions and Comments, their Acknowledgement of the Messiah in his Sufferings and Conflict will prepare them to enjoy his Conquest and Victory, and thereby lead them into the Hope of those glorious Promises which
are

are made to them upon their Conversion to the Faith of a crucified Saviour; when they come to "look upon him whom they have pierced," they will see, that by his Humiliation he is exalted, and from his taking the human Nature in it's Weakness, and by it triumphing over Satan, Sin, and Death, he accomplished what is foretold of him in the Law and the Prophets, he is proved to be the Messiah; for to this Purpose he is described by *Isaiab*, who begins his Character of Description with his Entrance into the Weakness and Infirmary of human Nature, "Unto us a CHILD is born," then follows the Expression of his divine Original, "unto us a Son is given," and in Consequence of the Union, the exalted Privileges of his Birth-right are declared, "and the Government shall be upon his Shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the PRINCE of PEACE.

The Sum of the Apostle's Argument is to prove, that Mankind in general, *Jews* and *Gentiles*, when they are judged by their WORKS, can have no Title to be approved righteous in the Sight of God; they are all fallen short of it, and are self-condemned by their own Consciences disapproving their wicked Lives, whether they be *Jews*, who have the written moral Law given by Divine Authority for their Rule of Life, or whether they are *Gentiles*, who have this Law written in their Hearts, discovering it to them by the natural Constitution of their Bodies and Minds:

Minds: In this miserable Estate of sinful Wretchedness, the whole World groaned under the Tyranny of Satan, Sin, and Death, until it pleased God, in the Fulness of Time appointed for it, to send forth his Son, as he had promised, a Deliverer, to bruise the Head of the Serpent, which our Saviour accomplished in his Life, his Sufferings, his Death, and Resurrection, thereby introducing the spiritual Law of his Gospel to take Place of the old Law of Works, in due Order of Precedence; by establishing Righteousness in the Hearts of Men purified through Faith, and submitting themselves in Obedience to the Gospel of Christ. Upon Acknowledgement of the absolute Insufficiency of Man to arrive to his Happiness by his own Strength or Wisdom, it follows he can have no Hope to attain it but by the Mercy of God, according to his Promise, that great PROMISE, the FIRST general Promise which was given to Man, for his Support in his fallen State, to which all the SUBSEQUENT Promises are referred, as being in their Order derived from it.

The *Jewish* Religion was apparently designed, by the Institution of the Moral Law, to promote and preserve the Happiness of Men in this present Life, which End it could not attain by Reason of the natural original Corruption of Mankind, yet if this Delusion of seeking after earthly Happiness, and resting entirely upon sensual Gratifications, does prevail with many,
to

to be content to cut off all Hope of Heaven, or of another World, and to live through the Vanity of their Minds in the Pleasures of their Bodies ; into such Persons the Christian Religion can find no Entrance ; it must fare now as it did on it's first Appearance under the preaching of the Apostle, who made Converts only of " as " many as were ORDAINED to eternal Life, who " BELIEVED," where the Word *ordained*, according to the Import in the original Text, signifies, that such Men only BELIEVED, who stood in order, with Looks and Expectations to survive this miserable World in a better one. In this View of the Controversy, there would be no Difference between the *Jews* and the Rest of Mankind who worship ONE GOD, (and how can *Jews* be converted by *Jews* ?) if they did all equally hold by the Moral Law, as sufficient to lead them to Happiness ; they are all under the Sentence of it condemned, for " by the DEEDS of the Law " there shall be no Flesh justified in his Sight ; " no Man's Conscience can answer truly to him, if it acquits him from all Blame in his moral Duty to God, his Neighbour and himself, and there is no Promise of heavenly Happiness belonging to the Observance of that Law ; then of Course the Difference between the Christian and the *Jew*, appears, by the former betaking himself to learn the Spiritual Law of the Gospel, from his heavenly Master, and making Confession, that he cannot abide the Sentence of the Moral Law,

Law, by which he is conscious of his Guilt, and does hope for Release from it, with the Pardon of his Sins, and everlasting Life, only by the Merits and Mediation of his Redeemer.

So that the Christian does acknowledge fully as the *Jew*, the absolute Necessity of performing Obedience to the Moral Law, and so far as he is able he will endeavour to observe it, but he is sensible of his own Inability through the original Corruption of his Nature, (which the *Jew* does not consider; the Heathen Philosopher did not know; and the modern Infidel Philosopher will not confess;) he knows that he has often transgressed that Law, and by the evil Habit contracted in his Transgression, is become still more propense to sinful Acts of gratifying or indulging his Passions, and from this Slavery, under which he is held by the Enemy of his Soul, who first deceived and ensnared Mankind, he confesses he has no Strength of his own to escape, therefore he relies only on the Promise of God to deliver him from his Sin, the Transgression of his Law, and from Death, the Punishment due to his Sin.

Under this Conviction he hopes for his eternal Salvation, by following his Redeemer the promised Messiah, the Deliverer, to learn from him the Spiritual Law of his heavenly Kingdom, to be governed by his Authority, and to imitate his Example. He knows the uncertain miserable Estate of this sinful World, the Weakness and

and Frailty of his own Body and Mind, while he continues in it ; but he is comforted with the Prospect of enjoying perfect Ease and Happiness upon his Removal into Heaven. — Those Reflections, which arise from the general View of the great Plan of our Salvation, as it was conducted and executed by the Author and Finisher of our Faith, according to the holy Scriptures, are necessary to be suggested to the *Jews*, before the Application of the particular Prophecies which describe the Messiah. For it is fit they should first KNOW THEMSELVES before they can come to acknowledge Him, and be persuaded how much every Man, a wretched Sinner, stands in Need of a Saviour. — (See *Psal.* xlix.)

Under this Condition of being thoroughly convinced of our natural Poverty and Insufficiency to help ourselves, or to help one another, escape the Punishment due to our Wickedness, and to obtain that Happiness which every Man must wish to arrive at, we shall quickly discern how aptly the Prophet has spoken of our Saviour's Appearance in the World, when he said of him, *Hag.* ii. 7. “ the Desire of all Nations “ shall come.”

The *Jews*, no Doubt, are like to be much alarmed, as if some mighty Change, some great Revolution were to happen in their Principles of Religion on embracing Christianity, as though they would be required to renounce what they have believed and received by divine Authority,
before

before they can be baptized into Christ : But this Apprehension is false, and has no Ground to stand on but what is suggested by their own Imagination ; for the Moral Law remains in full Force, as it was delivered from Mount Sinai, “ a fiery Law,” (*Deut. xxxiii. 2.*) to judge and condemn the Jew, who is not able to perform a perfect Obedience to it, according to the strict Terms of the first Covenant ; but the Christian is released from the Severity of the Old Law, by Faith in his Redeemer, who took it out of his Way, “ nailing it to his Cross,” and thereby paying in his Stead the Penalty of it. The NEW COVENANT of Grace “ which was established on better Promises, has made us free from the OLD LAW of Sin and Death, under which we were bound without any Hope of Relief by OURSELVES. — What is it then which continues to divide and separate Mankind into various Tribes all the World over ? It is the Artifice of our spiritual Adversary, in various Disguises, suggested to betray us from what the Apostle has termed “ the Simplicity that is in Christ,” *2. Cor. xi. 3.* When Men come to understand their plain, undisguised, simple Interest, in it's proper Light, viewing their Happiness in this World, and the next connected with it, all Distinctions of Jew and Gentile will cease, or as the Apostle has expressed it, “ there is neither Greek, nor Jew, Circumcision or Uncircumcision, Barbarian, Scythian, Bond nor Free, but Christ is all, in All.” *Col. iii. 11.*

The

The foregoing Reflection upon the two Covenants are digested in the Form of the *Universal Catechism*, which is annexed to the Prefatory Dedication, or Address to the *Jews*, and therefore fitting to be sent into their Hands when their Attention is first gained (if it may be) by the Address.

The next important Question is,

At what Time may their Conversion be expected?

This Question was put to our Lord himself by his Disciples, just before he ascended from them on the Mount, for so it is expressed in other Words, *Acts* i. 6. "Lord, wilt thou at this Time restore again the Kingdom to Israel?" and he said unto them, it is not for you to know the Times or the Seasons, which the Father hath put in his own Power."—Which Words preclude an Enquiry, to ascertain precisely at what Time this great Event may be expected, but consistently with due Reverence to the hidden Counsel of God, into which we must not presume to intrude, we are permitted to consider what is revealed of the Preparatory Events, which foreshew, in due Order, the Approaches of it's Accomplishment. To this purpose our Lord said, *Mat.* xxiv. 14. "And this Gospel of the Kingdom shall be preached in all the World for a Witness to all Nations, and then shall the End come."

The former Part of this Prophecy, which we see accomplished, by the Preachers of the Gospel dispersed all over the World, affords us an amazing Proof of the Truth, and of the prevalence of Christianity, which has gained ground by Means not in their own Nature designed to promote it, but too often, no doubt, by those evil Passions of Ambition and Avarice, which have set the mighty Men of the World at Work, to extend their own Dominions; yet under their influence the Gospel of Christ is preached, "as a Witness to all Nations of the true God, and the Downfal of Idolatry."

But those prophetick Words of our Saviour, may be very properly understood to comprehend, chiefly, the pious and zealous Endeavours of Christian Missionaries, which have been dispersed through all the World, under the Influence and Support of Christian Princes, or of religious Societies, instituted for the Purpose of sending forth Preachers to enlighten and make Converts among all Nations.

The Design of promoting and propagating the Christian Faith, by procuring the Gospel to be preached in all the World, as "a Witness to all Nations," has by the Words of our Saviour his Sanction and Approbation, and does peculiarly contribute, in due Order of Attention, to set forward the Design for which he spake to them, to shew his Disciples and their Followers, when the happy Restoration

of the Kingdom to *Israel* may be properly expected.

This Observation brings us to take Notice of another Mark given by the Apostle, in regard to the Time when this desirable Conversion will take Place, which we find expressed by him, *Rom. xi. 25.* "For I would not, Brethren, that ye should be ignorant of this Mystery (lest ye should be wise in your own Conceits.)" That Blindness in Part has happened to *Israel*, until the fulness of the *Gentiles* be come in: And so all *Israel* shall be saved, as it is written, "There shall come out of *Sion* the Deliverer, and he shall turn away Ungodliness from *Jacob*."

This prophetick Declaration affords important Matter of Enquiry, in contemplating the Parts of which it is composed, how they correspond in pointing out the Coincidence of those Circumstances that foreshew the Time of this great Revolution, which is to be expected on the Conversion of the *Jewish* People to the Christian Faith. The Apostle wrote this Epistle to the Christian Converts at *Rome*, and lest they should think too highly of themselves, as intitled to the Privileges which the ancient People of God enjoyed, he gives them Warning of this Danger, "I would not, Brethren, that ye should be ignorant of this Mystery of Divine Counsel, lest ye should be wise in your own Conceits," by supposing yourselves in due

ex-duced with more Acuteness, or depth of Under-
 standing, than the *Jews*, who reject the Terms
 of the Gospel Covenant; for this you are to
 know, "that Blindness in Part hath happened
 unto *Israel*, by their not attending to the
 true Character of the Messiah, until the Ful-
 ness of the *Gentiles* be come in to acknow-
 ledge the true God, and to forsake Idolatry;
 and so all *Israel* in their Tribes dispersed
 among the rest of Mankind, shall be saved,
 on their Conversion to the Faith in Christ,"
 as it is written, "There shall come out of *Sion*
 the Deliverer, and shall turn away Ungodli-
 ness from *Jacob*," by forgiving their Sins,
 when they come to embrace the Terms of the
 Gospel of Grace, which was published by our
 Lord and his Apostles from *Mount Sion*, in
 Contradistinction to the Law given at *Mount*
Sinai, *Isai. ii. 3.* "For out of *Sion* shall go
 forth the Law, and the Word of the Lord
 from JERUSALEM."

We may observe in the Course of Ecclesiasti-
 cal History, how the Times of the *Gentiles*
 have been fulfilled, in the different Countries
 of the World respectively enlightened, in suc-
 ceeding Centuries of the Christian Æra, by the
 Preachers of the Gospel; and so we know, that
 all over Europe, Idolatry has ceased; and in
 Asia also, unless it may be in remote Parts of
 which we are not particularly well informed,
 the Belief in one God does prevail, or as a late

Traveller has expressed it, in speaking of the *Indian* Priests, he says, "They agree in those Truths, which form the Harmony of the Universe, that there is one Supreme God, and that he is best pleased with Charity and good Works."—The like Observation does occur in regard to *Africa*, where the Christian Religion was introduced in the earliest Ages of it, and does still prevail to banish Idolatry, tho' it was corrupted, as in *Asia*, by the Impostor *Mahomet*.

All over the great Continent of *America*, we know that Christianity has now overthrown the Temples of Idols. It is true, an Objection does occur in regard to Idolatry, that it does still remain among the wide extended Dominions of the Romish Church; but in this respect it does not differ from the *Jewish* corrupted Church, in the State it remained after the Days of *Solomon*, until the return from the *Babylonish* Captivity: The *Jews* did then, as the Roman Catholicks do now, profess to believe only in one God, but they both have been guilty in like Manner of worshipping him, with inferior Lord Deities, or Saints, contrary to the express Declaration of his Word, made also against Images; and their worshipping them.

The Season of the perfect Accomplishment of what our Lord has said concerning the Restoration of the Kingdom to *Israel*, can be only known to his All-seeing Eye, who has all Nati

ons of the Earth under his immediate Observation: But those great Movements which have been made towards introducing that Event, according to prophetick Evidence, by the Down-fall of *Gentile* Idolatry, so far as we can observe all the World over, may serve to raise our Expectation, and to encourage our Endeavours for contributing our Assistance in the Recovery of the *Jewish* Nation to the true Faith of *Abraham*, *Isaac*, and *Jacob*, who had the Promises, that in the Messiah descending from them, "All Nations of the Earth shall be blessed." This Blessing implies, in due Consequence, the happy Circumstances of that People, when they are again exalted in the Divine Favour, to become the Instrument of uniting all Spiritual and Temporal Power under his Government, who will bring Truth, Peace, and Righteousness to flourish over all the Earth; and what amazing Proof is given, by Demonstration to our bodily Eyes, of the Comprehension and Discernment of the Spirit of Prophecy, when we see the *Jewish* People preserved, in Dispersion among all Nations, still remaining a peculiar People, for the Work of Divine Providence. Thus to give Assurance, that as so many Ages since the Words were spoken bear Testimony to the Truth, "That *Jerusalem* shall be trodden down of the *Gentiles*," so it must certainly follow, that it will be no longer trodden down than "until the Times of the *Gentiles* be fulfilled."

The Light of Prophecy may serve yet farther to conduct us, in observing another Mark of the Time approaching for the Conversion of the *Jewish* Nation, and of the true Faith in Christ prevailing over all the World.

The Imposture of false Religion, which has been for many Ages supported, over a very great Part of Mankind, under the Influence of the Romish Church, has visibly declined, in it's Power to retain it's Votaries since the Reformation began, and the Holy Scriptures were laid open, to convey the Truth into the Minds of Men, as it is written in the Word of God. We do not yet see a perfect Accomplishment of what is prophetically delivered, concerning the absolute Suppression of the temporal and spiritual Tyranny exercised over the Kings of the Earth, who submitted their Power to the Head of that corrupted Church: But we see very great Advances are made by them to shake off altogether any Subjection to his Mandates, except what they think, for the present, necessary to their own temporal safety; so that Faith has but little or no share in promoting their Obedience to the Father of the Romish Church.

But there is yet much farther a visible Revolution in the Power exercised formerly by the Pope; for the Order of the Jesuits was instituted and encouraged in Aid against the encreasing Defection from the Papal Dominion, occasioned by the Reformation, but their Assistance, and
unwearied

unwearied Labours throughout the World have proved deceitful to the *Roman* Pontiff; for they had gradually usurped and transferred into their own Society under the Command of their General, that Power which they professed to maintain for the Honour and Interest of the Popes; they became able to withstand their Mandates, when they did not chuse to obey them, and were Masters in conducting the political Counsels and Intrigues of those Sovereigns who acknowledged Obedience to the See of *Rome*. It is well known how those Fathers the Jesuits had employed, for their Purposes, all the Power which is at this Time amazingly struck down, by a Persecution hot as Fire, yet justified by the Laws of God and Man: Even the Pope himself, being under Alarm as a temporal Prince, hath withdrawn his Protection from the Order, and dissolved that Society.

But how long distant it may be yet, before all the prophetick Images may be accommodated by the Events, to the fallen Grandeur of the *Roman* See, we cannot pretend to determine; so much as we have now observed is clearly visible, and by Example before us of the blasted Tyranny of the Jesuitical Order, as having exercised their unlimited Power under the Covering of "the Whore," or the Imposture of false Religion, according to the prophetick Style, we have a lively Presage of what is farther to be expected from those Princes of the Earth, "who shall hate the Whore, and shall

“ make her desolate and naked, and burn her
“ with Fire ;” a Sentence almost literally executed upon those pretended great Champions of the usurped Hierarchy of *Rome*.

What other Signs are visible to give Warning of that Event, the Conversion of the *Jews*, may not be fit for us to determine ; but the great Commotions that are now in the World, may be preparatory Steps, according to the Methods which are designed to introduce it, by Divine Wisdom and Providence.

There is another Question that may arise concerning the PLACE where the true Christian Church may be found, to which the *Jewish* Nation will be reconciled on their Baptismal Entrance into the Faith in Christ.

This Enquiry is not material, in Regard to the most important Question relating to the Means of their Conversion, for these will ever remain sufficient in the Holy Writings, howsoever any particular Church or Nation where the *Jews* are, may become corrupt or apostate, by deserting from the Truth, or acting contrary to it.

But this Enquiry, about the Place, will be needful to us, who might wish to be instrumental in that good Work. This Question, if it is to be considered by the Members of the *English* Established Church, must be answered under two Heads.

First,

First, To shew what Reason there may be found, under that ecclesiastical Constitution, to expect the *Jews* would prefer it to that of other Churches, which do likewise bear the same Name of Christ's Church.

Second, Whether the Alliance between the Church and Civil State of these Kingdoms, can reasonably give them any Cause of Offence?

The Matter of the first Question is abundantly discussed, and the Excellency of the *English* Liturgy maintained in several Discourses, which are published, as, "An Explanation and Defence of the Liturgy of the Church of *England*," written by a late most venerable, pious, and learned Father in that Church; to which Nothing need, nor, perhaps, can be well added, to convince impartial Minds of the Purity of that Service, as consistent with the antient pure spiritual Worship of the Temple, for which the Psalms of *David* were dictated, as they are now applied in our daily Worship, and suitably to the great Festivals of the Christian Church. This Treasure is prepared and lies ready for the Hands of the *Jewish* People, when they may enter into our Churches, where the Holy Scriptures, the lively Oracles of Divine Wisdom, which were formerly committed to their Keeping, have taken a Possession for them, and do invite them to come in.

Such is the Fulness and Clearness of Divine Instruction which is provided in her Liturgy,
and

and distributed by daily or weekly Discourses among the Members of that Church, that in Regard to the Frequency and Easiness of conveying spiritual Wisdom to her Children, the Way is open to the *Jews* by entering into it, to have the perfect Description fulfilled in them, as it is given by the Prophet *Jeremiah*, xxxi. 34. "they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord. For I will forgive their Iniquity, and I will remember their Sin no more," when they come to accept the Terms of their Salvation as it is preached, thro' Repentance and Faith in our Lord Jesus.

As to the other Question, whether the Alliance between the Church and the Civil Power, or State of these Kingdoms, can reasonably give any just Cause of Offence, to confirm the *Jews*, who are among us, in their Prejudices against Christianity?

We may venture to affirm it cannot, when that Alliance is maintained upon the Principle on which, by the original Constitution of the State, it is supposed to be rested; that is, on a full and perfect Acknowledgment of the supreme Authority of the written Word of God. For the *Æra* of the Reformation of Religion which gave Birth to the English Church, as opposed to the corrupted *Romish* Church, does also

mark

mark out the Period when the present political Constitution of the State in proper Alliance with the Church, did likewise commence. The Authority of the Holy Scripture accomplished the Reformation of Religion, and on that Authority the Support of the Civil Power is given consistently to it.

The Moral Law of Divine Obligation with the *Jews*, as it is with us, is supposed to be the Foundation of all Laws in the State, and the whole Body of our Jurisprudence is made up of Deductions from that Law, according to the various Demands for attending to the Necessities of the civil Order of the State.

In Proportion to that Attention which has been given to the Study of the Moral Law, and to the Wisdom of political and moral Observations contained in the *Hebrew* Scriptures, which have been well known to the Legislators of these Kingdoms, (at least since the Time of the Reformation,) our Institutions of political Wisdom are intitled to the greater Commendation, above what may be found in other Countries.

But it is not to be dissembled, there is a Danger in this Alliance, that the Temporal Power may invade or usurp an Authority above the Word of God: It is grievous to point out the Instance of it; but what Good can arise from disowning what cannot be pardoned by Him, unless it is confessed; and it is the Duty of every Person, who can observe it, to lament

a publick Offence, committed against the Authority of Divine Command.

It is not the Business of this Enquiry to represent the Guilt of private Transgressions against the Seventh Commandment. It is well known by the Gospel, that Sin which is forbidden in the Law under the Punishment of Death, does exclude also from the Kingdom of Heaven; and therefore, consistently with the Moral Law delivered to the *Jews*, on which, as we have observed, our Jurisprudence is founded, no Reason can be assigned why Adultery should not be adjudged a capital Offence by the Laws of the Land.

Our Saviour in Regard to a captious hypocritical Accusation brought by the Scribes and Pharisees, tempting him to transgress the Law, when they had set a Woman before him who had been taken in Adultery, and were hindered, by their own Consciences, to cast a Stone at her as he had desired) says to her, "hath no Man condemned thee" to Death, "neither do I condemn thee" to Death, having no Power as a Judge or Magistrate to inflict that Punishment upon thee, "Go and sin no more," but repent of your Wickedness, and reform your Life, which Answer is according to the merciful Terms of his Gospel of Grace.

This Instance gives no more Indulgence to the Sin of Adultery, than our Lord's Answer in another Case does to the Breach of the eighth Commandment,

Commandment, when he answered a Man, who complained to him for Redress on being defrauded by his Brother, " who made me a Judge, or a Divider over you ?"

No Examples which occur in the Sacred History can be alledged to give Countenance to the Sin of Adultery. In the Patriarchal State, " where no Law is, there is no Transgression." After the Law is given, no Precedent can justify against a positive Law. But under that imperfect State of Divine Government by the Moral Law, there was no positive Command in direct Terms against Polygamy, which therefore came in by Indulgence as uncondemned; as in the Case of *David*; but he is a most eminent Example in suffering, by the immediate Judgment of God, the most dreadful Afflictions, both in his own Person and in his Family, which were expressly declared to have come upon him for his Sin of Adultery.

In the Case of *Solomon*, his Polygamy, by taking strange Wives, contrary to the Law, introduced him and his People to the Commission of those Sins which brought on the final Dissolution of the *Jewish* State.

Our Saviour in his Gospel, which is the true Comment on the Law, has absolutely determined both Cases, in Regard to the Licence claimed under that Law for Polygamy and Divorces. When the Question was put to him by the Pharisees tempting him to speak somewhat

what against that Law, “ and saying to him, is
 “ it lawful for a Man to put away his Wife
 “ for every Cause? and he answered, and said
 “ unto them, have ye not read,” (*Gen.* i. 27.
 “ and ii. 24.) “ that he which made them at
 “ the Beginning, made them male and female,”
 and so they continue to grow up, according to
 the original Intention of their Creation, in
 equal Numbers of Males for Females, “ and
 “ said, for this Cause shall a Man leave Father
 “ and Mother, and shall cleave to his Wife,
 “ and they *TWAIN* shall be one Flesh, where-
 “ fore they are no more *TWAIN*, but one Flesh,
 “ what therefore God hath joined together, let
 “ not Man put asunder.” Such is the original
 sacred Institution of Marriage, between one
 Man and one Woman, and of Course Polygamy,
 or an arbitrary Divorce, is against the moral
 Law of Nature, or the Law of God in his
 Creation. “ They say unto him, why did
 “ *Moses* then command to give a Writing of
 “ Divorcement, and put her away? He saith
 “ unto them, *Moses* because of the Hardness of
 “ your Hearts,” under that imperfect Law of
 “ Moral Obligation, “ suffered you to put
 “ away your Wives,” and of Course to take
 others in their Place, “ but from the Beginning
 “ it was not so, and” to prohibit the Sin by
 his Authority in direct special Terms, he adds,
 “ I say unto you, whosoever shall put away his
 “ Wife, except it be for Fornication, and shall
 “ marry another, committeth Adultery, and
 “ whoso

“ whoſo marrieth her which is put away, doth
“ commit Adultery,” upon whatſoever Cauſe
ſhe may be divorced.

When the Parties are capable of being examined upon Oath in the Courts of Judicature, they are alſo capable of entering into the Obligation of a Marriage Contract, which is an Oath ratified by ſolemn Vows in the Divine Preſence.

The Union of the Parties howſoever diſadvantageous in temporal Views, cannot be diſſolved from the Weight of ſuch Conſiderations, for, by the divine, abſolute Determination, there is no Room left for caſuiſtical Exceptions; there is only one Exception, which is expreſſly made in the Publication of the Law, for the Cauſe of a Divorce, on Account of Fornication, and in this Caſe the offending Party is precluded from an After-marriage.

The political Wiſdom of the State, may inflict Punishment by temporal Diſadvantages on the Parties who contract imprudent Marriages, that is, on Terms contrary to their Decisions; but if the legislative Power of the State does proceed yet farther to pronounce the Contract NULL and VOID, and to ſet the Parties free for an After-marriage, the Conſequence is evident, that ſuch Deciſion implies a preſumptuous Exertion of Temporal Power againſt Divine Authority, thereby withdrawing and diſſowning the Protection of Divine Power and Providence

Providence as necessary for the Support of the Constitution of the State; the well-being of which, by such Act, is placed alone in the Strength of it's own Hand.

The Causes of Separation between married Parties, may be numerous, and do not concern our Enquiry. But it is of late Years only (as observed by a learned Commentator on the Laws of England) Divorces from the Bond of Matrimony have been granted by the Act of Parliament; and of late Years, it may be observed, that a scandalous Lewdness in both Sexes has appeared, with such Indecency, or Levity, or Indelicacy, in contracting, or disannulling Matrimonial Engagements, as are not consistent even with the Manners of a civilized Nation.

But the great Offence of annulling a Contract in Contradiction to Divine Command, may be aggravated yet farther by another, which perhaps has not appeared under legal Sanction, among any People, in a Heathen or Christian Society until of late Years, that sundry Parties guilty of Adultery with each other, in breach of lawful Contracts of their first Marriages, have been set free under legal Protection, empowering the Adulterer to marry the Adultress, and pronouncing their Issue legitimate in the Eye of the State.

This enormous Violation of all Order, does not deserve to be rebuked by the Authority of Holy Scripture, it is shocking to Humanity.

What

What dismal Consequences must arise from such unaware Concessions, may be too visible, and too much felt to need Description.

With regard to publick Concerns, when the Minds of Men become apostate, or alienated from Divine Truth, dangerous high Conceits must of Course take place in them. Under such an evil Disposition, the Men of exalted Stations in Life are tempted to attribute a sort of Omnipotence to the Counsels and Decisions of the State; and on the contrary Part, the lower Ranks are tempted to withdraw all Respect for the Authority of Government taking too much upon itself; but they expect inconsistently more Peace, Plenty, and Prosperity from the Hands of their Governors, than this World can afford. The Rulers of the Nation have blame for what Evil may come upon it by the just Judgment and Providence of God, which is overlooked and disowned; and, for Example, instead of Temperance and Moderation of Appetite, in Times of general Scarcity, by defect in the usual Harvests of the Earth, the Governors may be envied and censured unmercifully for the Dearth and Scantiness of Provision.

Bad Men are confident, because they cannot be rebuked by religious Arguments, and to make a high Claim to publick, or what they call patriotic Virtue, they are most eager to get uppermost in Command, and make large Promises to find Remedies for all Complaints of the

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People,

People, which they are persuaded must chiefly arise from the real Mismanagement, or at least the fancied Neglect and Oppressions of their Superiors. Their popular Leaders help to confirm their Suspicions, and incite them to pull down the Objects of their Envy, by taking the Reins of Government into their own Hands; thus to bring on a Dissolution, to cure a Disease, and put an End to the Political Body in it's Constitution and Form.

No political Argument can have the Effect to compose a Phrenzy in the Minds of the People who have lost their Consciences by the want of religious Principles, they cannot understand without some assistance, better than their own Way of reasoning, how to discover that important Truth, that publick Virtue can never be found in those Men, who have not private Virtue derived to them, and implanted in their Minds by true Religion; which is in other Words, a Man cannot have a sincere Love for his Country, who does not conscientiously "fear God, and honour the King," by due Obedience to the established Laws of the Land.

Hence it is, that an exalted Degree of publick Virtue is rarely to be found, as it requires the utmost Perfection human Nature is capable of in Practice to arrive at it; for the best Man can do no more than Love his Neighbour as himself, which is all that the Command of God in the Law, and in the Gospel does require.

But

But the specious mocking Champions of false Liberty for the People, do succeed, happily for their own Purposes, to persuade them, that they love them all, or every one of them separately, much better than themselves.

With respect to private Life, the natural corrupt Disposition of Mankind, when it is unrestrained by Religion, will have like dangerous Effects.

By want of Religion, Men are let loose upon one another to follow their Passions, and to occasion every Disorder in Society, which Envy, Pride, Covetousness, Lust, and Fraud can artfully produce. Among the uppermost Ranks of Men and Women, an unbounded Love and Admiration of outward Ornaments, an unlimited Pursuit of Pleasure, Amusement and Dissipation, will every where appear. Extravagant inventions of Purveyors to gratify their Appetites with novel Entertainments, will find sure Reward, in giving all Opportunities, by Time, Place, and Banqueting, to beget a high Degree of Enthusiasm, for sacrificing all serious Reflections to the Enjoyment of sensual Gratifications.

The younger Persons of high Birth and Fortune, who are insensible of their own proper importance in Life, having no good Impressions made upon their Minds by faithful Instructions, and suitable Examples to conduct them into the World, are forward to learn by the worst Ex-

amples, to keep at the greatest Distance from all valuable Improvements in true Wisdom; they squander their Time in a meer shuffle of Life, and by Levity in Dress, Conversation, and Action, disclaim all sober Reflections, even concerning their future Happiness in this World, much less to shew the least Appearance of any Thought or Concern for the next.

Among such Persons, an immoderate Expence in following their Pleasures will naturally produce a rage of Covetousness, tempting them to enter into profligate Societies, with hope of extending or recruiting their Fortunes, where the Success of happy Adventurers must of Course arise from the ruin of their Companions, who are often led by Misery to end Life by Suicide.

Or it may be as usual in such like Societies some Offence may happen to provoke the Revenges of Envy and Pride, which at length brings on a Dispute that must be ended in Blood. No Description can fully represent the abandoned Situation of two Persons, deliberately standing in Opposition, with Defiance of each other, to accomplish the sudden, absolute Destruction of their Bodies and Souls; in eagerness to appease the enraged Idol of false Honour with the complicated Guilt of Murder and Suicide, and by sacrificing to the evil Spirit all hope of Happiness in this World and the next, plunge instantly along with him into everlasting Perdition. God be merciful unto us, and del

ver these Nations from the frequent fearful Guilt of such Blood, crying out of the Ground, to halten forward the Desolation of them!

Those infectious and destructive Examples which appear among the higher Orders of Men, whose Persons and Conditions in Life are beheld with Admiration by the lower Classes of the People, will have full Effect in propagating Wickedness and Irreligion among them; Idleness and vicious Excess, in Pursuit of their Pleasures, will produce open Violence, or secret Theft, to obtain a speedy Supply; and their Covetousness will beget fraudulent, unjust, treacherous Practices, to circumvent one another in all the various Branches of Trade and Commerce of Civil Life.

God forbid it should be our Task to bring a railing Accusation against our Brethren, to lay heavy Charges of Guilt upon others, as if we were free ourselves, and so take Licence to reproach or revile our Neighbours, when it is the Duty of every one among us, in the first Place, to repent of his own Sins, and by Example to lead his Brethren into Confession and Amendment.

This Task is not easy indeed, as it requires much more Resolution, with Patience and Perseverance in well doing, to begin a Reformation in this Method, than to make an Attempt by

severe Strokes of satyrical Invectives to chastise and to lash Men for their Vices.

The Method of satyrizing, with magisterial severe Animadversions on the Conduct of vicious Men, was properly adopted by the Poets and Philosophers of the heathen World, who did employ their Wit to banish Vice by Ridicule, or by representing it as hateful and destructive to the present Happiness of Mankind. Under the clear Revelation of the Gospel, by which the true Way of Life is made known to us, no Man has any Authority, as of his own Sufficiency, to reprove or rebuke his Neighbour, or to bring a railing Accusation against him; for where the Rule is compleat, as it stands in the Doctrine of Christ, it is to be applied by his Authority, and the Command of the Apostle is to "reprove, rebuke, exhort, with all long suffering and Doctrine." 2 Tim. iv. 2.

A railing Accusation, or a Censure of Ridicule, implies a Claim of superior Understanding, and a Freedom also from Vice or Folly, in him who assumes in his own Name to reprehend his Neighbour. This Observation explains what St. Jude says, that even "*Michael* the Archangel, when contending with the Devil, he durst not bring against him a railing Accusation" in his own Name, "but said, the Lord rebuke thee."

Our Lord has said, "by this shall all Men know that ye are my Disciples, if ye have
" Love

"Love one to another." Christian Charity does not suffer this Love to be extinguished, by the mutual Failings in our Duty to one another, or to that Society to which we belong; and therefore Reproaches and bitter Revilings are altogether inconsistent with our Christian Character.

It cannot be described nor sufficiently lamented, how much at present the Minds of Men in these Nations appear to be alienated from observing that charitable Rule of Life; for we see, in Contradiction to it, a War of Envy is raging with the utmost Violence, to revile the Persons, to blast the Names and Characters of all Men, who happen to be placed in any Rank of publick View, as fit Subjects for its malicious Revenges; Slander, Defamation, and bitter Ridicule, in daily Publications, have usurped a Sovereignty over the Press, to provide Food for that most detestable Passion, which brought Sin into the World "by the Envy of the Devil." And what Remedy appears in this sad Case, to prevent the Blasphemy, Treason, and Slanders which are daily propagated among us by incendiary Addresses? The Law of the Land will offer us Relief; but alas! the Protection of the Law will cease, and can afford no Security to the Distressed, when the Reports of Conscience are disregarded. The general Want of Religion will set bad Men free to practise all Arts of Fraud and Falshood in their Defence. The Dictate of the Law may be easily evaded by the

subtil Reasonings of artful Pleaders for Hire, who can explain away the Equity of it, to establish the Letter and the Form, and make it a Skreen for Offenders. When the Fear of God has not a fast Hold on the Minds of Men, who are called upon in his Name to bear Witness, or to pronounce the Truth as it is laid before them, the Sentence of the Law will be perverted from it's due Object; for instead of preserving it's Subjects in all their just Rights of Life, Liberty, Character, and Fortune, it may become an Instrument of cruel Oppression. Crafty, covetous Practitioners, under the Sanction of the Law, may exercise in this free Country a rapacious unrelenting Tyranny, more grievous to the Subject who is obliged to sue to them for Relief, than what he would suffer in like Circumstances, under the Rigour of Despotism established, in other Countries, which profess to believe in the Name and Religion of Chriss.

If it may be asked, How long a Community may subsist in preserving it's Form, or political Life, under such Disorders as have now been described?

This Question may be answered by another: How long may the Body of a very strong Man continue to be able to walk about, and minister to his Pleasures, after he has got upon him the most dangerous Symptoms of a speedy Dissolution, yet still proceeds to inflame his Blood with the Poison of Intemperance, and other vicious Excesses?

But

But although we are precluded by Divine Authority from bringing any railing Accusation, yet proper Animadversions on publick and private Miscarriages, are necessary to preclude Insensibility of our Danger, or Despair of our Amendment.

We are much more apt, both in Regard to the publick Safety and our own personal Condition, to become insensible of Danger arising from our evil Practices, than to be alarmed with bad Consequences that may be justly expected from them.

The Appearance of outward Strength, Peace, Wealth, and Prosperity in the State, bring along with them, to the Subjects of it, much Boldness, with Self-confidence in the Power of their own Hands, to defy all their Enemies, In like Manner, Health of Body, and Success in worldly Affairs, have great Effect on the Minds of bad Men; they are apt to create a composed Acquiescence, or perfect Security, in Wickedness that does not immediately bring Vengeance upon them; for evil Habits harden Men in Transgression, so that by Degrees they come into the miserable Estate of those Persons described by the Apostle, "who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness." Such is the Weakness of Mind proceeding from Guilt, that "because Sentence against an evil Work is not executed speedily

“speedily, therefore” resting on this weak Argument, “the Heart of the Sons of Men is “fully set in them to do Evil,”

Nor can there be any better Reason assigned, why the Rebukes of Divine Truth expressing God’s Displeasure, and his certain Purpose to punish obstinate Sinners are heard by them with no good Effect, but because they do not now see with their bodily Eyes, and feel that Misery which is ready to fall upon them.

It is the Duty, however, of those Persons, who are appointed Watchmen for the Cure of Souls, evermore to apply the Remedy, and to rely upon it only, by the Word of God to “reprove, rebuke, exhort with all long Suffering and Doctrine.” Though they may now see but little Success, they know not how soon greater Advantages may be gained, by his Blessing, in the Defence of Truth, and to discourage Wickedness. Good Men who are earnestly and sincerely engaged on the Side of true Religion, have no just Cause to despair, for they have Assurance, by the Word of Divine Truth, that the Side on which they contend will finally prevail, and therefore, in the mean Time, they must not be faint in their Hearts as despairing of the Victory.

When we consult the sacred Records, we shall find the Corruption and Degeneracy of Men in the last Days, or latter Times, are most clearly foretold, and described just as they are

are exemplified and discovered by our Knowledge in the History of the Gospel Ages, or by our own Experience and Observation on the present Times.

Human Foresight is utterly unequal to search into the Depth of Divine Counsel, and to open the Book of the Providential Government of Mankind, under the Wisdom of the Gospel Dispensation. The Circumstances of it's Delivery by the Son of God, the Opposition that he and his Messengers would meet with in executing their Commission for the Salvation of the World, the various deceitful Arts that would be practised through Heresies and Schisms invented and propagated by the great Enemy of Truth to obstruct it's Progress, are far above the Reach of human Understanding to conceive otherwise than by prophetick Revelation, which was given to prepare and persuade the Servants of God to abide stedfast in their Duty.

We have certain Proof from hence, that Nothing has come in by Surprise to disturb the Order of God's Providential Care of his Church, as he has prophetically given us the History of it's Persecution, and the Consequences arising from the Opposition of its Enemies; the Success they have had in corrupting the Truth to deceive and betray Mankind, and that finally all their Attempts to suppress it will be unsuccessful, and true Religion will at length prevail over all the Artifice of it's Adversaries, to bring in everlasting

everlasting Peace under the Reign of our Deliverer, the Captain of our Salvation, our Lord Christ Jesus.

That happy Time of universal Triumph in which all Nations of the Earth will partake, is marked out in the prophetick Writings, by sundry great Events taking Place before it, in the chronological Order of their Succession.

The last of these great Events, in Order of Time, is the Conversion of the Nation of *Israel* to the true Faith, as it is delivered in the Gospel of their Messiah; and therefore all Nations are concerned in looking to the *Jews* for that Blessing, which was originally promised, and must finally be derived by them to "all the Families of the Earth."

Wherever the *Jews* are dispersed, and continue separated from other People, they remain a wonderful Object of Admiration, to those who are instructed by Divine Wisdom, to contemplate their History in the sacred Records; and surely there is no Nation upon Earth where this Object should have more Attention given to it than in these Kingdoms, where great Numbers of the *Jews* have taken Refuge.

They are with us, as in other Places, living in the corrupt Manners of the World, proverbially fond of Money, and accused of bad Arts to acquire it. But after all that can be said to revile their Character, what better Account can be given of us Christians in a gross Body? Do

we in our Manners excel the *Jews*? It is much to be feared, that the Apostle's Question must in Truth be answered at this Day just as he answered it, for the *Jews*, in Comparison with the *Gentiles*, in his own Time, "what then are we better than they? No, in no wise:" We both hold by the Moral Law, which is of Divine Authority with us as with the *Jews*, and what Profit have we made by the Instruction of it derived to us under the Light of the Gospel? Are we improved beyond them by having this glorious Privilege of that Light shining in it's Brightness upon us, which they have not yet come in to enjoy?

By what has been already observed, there has been in these Kingdoms a direct Invasion made by Laws of the Land against the Authority of the Moral Law, and also of the Gospel, and the Lives and Manners of the gross Body of the People correspond with the little Regard that has been shewn to Divine Truth. Hence it is, that if the *Jews* were to be converted by a national Example of a whole People, reformed according to the Purity of the Gospel Revelation, which by human Reasoning might seem the most probable Way, there is no Appearance at present that any such Example can be found; at least among us, to produce that happy Effect.

What Hope then remains that the Attention of the *Jews* should be given in this Place to our Recommendation of the Divine Truth and Purity

Purity of the Gospel, when the Fruits of it do not appear, in the Purity of our Lives and Manners, to invite them also to be Followers of their Messiah our Lord Jesus? We must confess it, that we are all guilty before God, both *Jews* and *Gentiles* are all concluded under Sin.

But by this Confession of our Misery we must not be led to Despair. The Apostle who has argued in this Manner, has not done it to make us hopeless of our Condition; his Conclusion is otherwise intended, to preclude indeed all Claim of Merit in ourselves, yet still to leave us in Hope of Mercy from the Goodness of God; and for this Purpose he does particularly direct our Attention to the future Reconciliation of the *Jewish* Nation, "for God hath concluded "them all," *Jews* and *Gentiles*, "in Unbelief, "that he might have Mercy upon all," and so leave no Cause for the *Jew* to boast against the *Gentile*, nor the *Gentiles* against the *Jews*, as St. Paul has abundantly argued for the Conviction and Conversion of both in the eleventh Chapter of his Epistle to the *Romans*.

If we take up the Process of his Argument, as he has stated the Condition of the *Jews* and *Gentiles* respectively, in this great Controversy, we see, by his Remarks, how this wonderful Dispensation of Divine Mercy has been conducted; first by the *Jewish* Nation, in the Bulk or Body of it, falling off from the true Faith, yet
still

still a Remnant continued in it, to become the Instrument of converting the *Gentiles*: And again, when this mighty Purpose is accomplished, by the Fulness of the *Gentiles* coming in to embrace the Faith in the true God, and to forsake Idolatry, the prophetick Historian concludes the Account with the entire Conversion of the *Jews*, by the Acknowledgment of their *Messiah* in the Deliverer our Lord Jesus, "and so all *Israel* shall be saved, as it is written there shall come out of *Sion* the Deliverer, and shall turn away Ungodliness from *Jacob*; for this is my Covenant" of the Gospel, delivered from Mount *Sion*, which they shall acknowledge when I shall take away their Sins; as concerning the Gospel" at present, "they are Enemies for your Sake," taking Prejudice at through their Jealousy of you *Gentiles* coming into Divine Favour to supplant them; "but as touching the Election," the called, chosen or elect Persons among them, abiding in the true Faith of *Abraham*, "they are beloved for the Father's Sake; for the Gifts and Calling of God are without Repentance," being always sufficient to produce the Effects he designed by them; "for as ye" *Gentiles* "in Times past have not believed God, yet have now obtained Mercy through their Unbelief," since the Preachers of the Gospel have now turned from them unto you, (*Acts* xiii. 46.) "even so have these" converted *Gentiles* in their collective Body also now "not believed" according to the

the true Faith of the Gospel Revelation, but are miserably corrupted both in their Faith and Manners, "that through your Mercy," leading the Way, when you *Jews* are converted to the true Faith, "they also may obtain Mercy," after your Example entering fully into it, "for " God hath concluded them all," *Jews* and *Gentiles* "in Unbelief," by the Wisdom of his Dispensation opening the Way through their PERVERSENESS in Unbelief, and making it the OCCASION or Instrument "that he might have " Mercy upon all."

Then follows the triumphant Exultation, of Praise and Gratitude, arising from the Contemplation of this wonderful Discovery of Divine Wisdom, Mercy, and Grace, as we find it expressed in the elevated Strain of the inspired Writer :

" O the Depth of the Riches, both of the
 " Wisdom and Knowledge of God; how un-
 " searchable are his Judgments, and his Ways
 " past finding out! For who hath known
 " the Mind of the Lord, or who hath been his
 " Counsellor? or who hath first given unto him,
 " and it shall be recompensed to him again?
 " For of Him, and through Him, and to Him,
 " are all Things, to whom be Glory for ever.
 " Amen."

From this glorious Prospect, given to us by the Apostle, of that future happy Time when *Jews* and *Gentiles*, the whole collective Body of Mankind

Mankind are reconciled unto God under the Government of the Messiah our Lord Jesus, what Comfort can arise to us in this corrupted Age? for to all Appearance it is yet many Ages distant from the Attainment of that Excellency in spiritual Wisdom and Perfection; and of Course we are so far removed from that high degree of Peace and perfect Happiness of the whole World, which is prophetically described and promised in the holy Writings, when the Reconciliation between God and Man is absolutely compleated.

If we are moved however to give any Furtherance, or to use our Endeavours for advancing that great Design, we must consider the Prospect of it, in the Prophetick History of the Old and New Testament, as the Encouragement given to awaken our Attention, and to incite our Address and Application, to that blessed Work.

It is true, and it must be repeatedly confessed, that Infidelity, under a total Disbelief, or open Disregard of revealed Truth seems to have prevailed so far among the gross Body of the converted *Gentiles*, and even in these Kingdoms, that Religion, or at least the Christian Religion, does appear to have very little Influence on the general Manners of the People.

The want of sound Principles in Religion, has introduced Errors also in Civil Policy, from whence Disorders of every Kind may arise to

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create

create still greater Evils in Society, than what are now experienced ; which in due Time may proceed to such Height, as will bring down the Judgment of God, for our Dissipation and Destruction, as was heretofore the Case of the *Jewish* State. After this discouraging View of the present State of the World, we may be tempted to despair of better Times to ensue, or rather perhaps be contented, as many Persons are, (especially if we be well provided with what we want for our present Ease and Indulgence,) to join in Ridicule of all Attempts to make ourselves or others better than we are as to religious Concerns, and to entertain all such Projects of Reformation, under the Notion of their being the fond Fancies and Self Conceits of visionary Enthusiasts.

Such they would be no doubt, and the Case indeed would be desperate, if our Attempts were to rest upon our own Endeavours, and we had not sure Ground to hope for better Things through his Assistance who made the World. Without his Help we might as well suppose it possible for us to put Life again into dead Bodies, as to expel the gross Corruption that has got in among the Living, by the Power of our own Strength applied for that Purpose. But supposing the Difficulty of a general Reformation so great as we have said, and as improbable that we should make dead Men to live, as to bring the general Race of Mankind under their present Indisposition,

lead a new Life, reformed according to the Spiritual Laws of the Gospel; this Objection goes no farther than with regard to our own Power, but "why should it be thought a thing incredible with you, that God should raise the Dead?" We must all answer he can do it, he has done it, and as he has promised to do it again, we can urge no Reason against it, as more difficult to Him, than to make us LIVING Men, and now able to rise up from our Seats or Beds to walk.

But with this Concession we are not yet safe from the Objection of Infidels, or Scepticks in Religion, who may be ready to acknowledge that a Miracle can do it, and are willing to refer the whole Business to the immediate miraculous Hand of ALMIGHTY God, who can change them and all Men, as he may choose, and so put new Minds, or new Life into them, without any Trouble or Thought they have need to take for themselves. And in this Manner also, it is probable the Conversion of the *Jewish* Nation to embrace the Christian Faith, may be expected by many Persons who are earnest in their good Wishes for that Purpose.

But the ways of God's providential Government can be learned only from his Word, and our own Experience bearing Witness to it; and from these Principles we have no Cause to suppose that a Miracle is promised in Holy

Scripture as previously necessary to convert the *Jews*, and thereby to introduce a happy general Reformation of Mankind.

These two Events are connected in Prophe-tick History, as we learn expressly from the Apostle in the forementioned Chapter to the *Romans*, who makes use of the very same Image, in Comparison now mentioned, concerning the future Reconciliation of the *Jewish* People, “for
“ if the casting away of them be the reconcil-
“ ing of the World” to Faith in the true God,
“ what shall the receiving of them be” to the
World, “ but LIFE from the DEAD,” by a
happy Change of its Condition from Misery
and Corruption, to enjoy Life, Health, and
PEACE?

Whatever Comforts and Blessings are in Re-serve, to be manifested to the World upon this great Event taking Place in it, they will not appear until that Conversion is made by re-ceiving them into the Christian Church, “ to
“ WHOM pertain the PROMISES, and of whom
“ as concerning the Flesh Christ came,” by
whom all Benefits are conferred on Mankind.

It has been already observed, that accord-
ing to the Information of revealed Truth, their
Conversion will not be compleated by a Mi-
racle, but the Arguments to be applied to their
Understandings are GIVEN in the Prophetick
Writings, and from their ATTENTION to them,

it is only to be expected. Until they "HEAR
"MOSES and the PROPHETS" giving the true
Character of the MESSIAH, and are disposed
to BELIEVE in him as a SAVIOUR to redeem,
and deliver them from their Sins; their Case
is hopeless in our Days, and so must remain
until that Purpose can be first accomplished.

So far however we have the Comfort to be
assured, that in due Time this Reconciliation
will certainly take Place; and we have visible
Proof before our Eyes that it is approaching;
for we know the previous Dispositions are made
in the Minds of Men, which are necessary
to introduce it, by the general Acknowledge-
ment of the true God, and the Downfal of
Idolatry, by the Fulness of the *Gentiles* which
are come in to worship Him, as has been al-
ready observed.

From this Instance of the Divine Power of
the Word of Truth, delivered by the Preachers
of the Gospel, by which that wonderful Change
has been effected, in the Recovery of Mankind
from the Worship of Stocks and Stones, we
have sure Ground to believe the *Jews* will
get over the "Stumbling Block," of much
Difficulty in their Way, to embrace the
Truth of the Gospel.

We know that the Arguments which are
necessary to persuade them, are long since pre-
pared in the holy Writings of their Prophets,
and of the Apostles and Evangelists: These bare

Witness to the Accomplishment of what the Prophets had foretold, concerning their Messiah in his Humiliation and Death, and his Glory which did follow through his Resurrection, and Ascension, in Triumph over our spiritual Enemies.

. It remains only to gain the ATTENTION of that People to consider in the proper Light, of the Gospel Revelation, the great Things which have been done for them and us, by this great Captain of our Salvation, and to ENLIVEN their Hope with Expectations of those Blessings which are promised to the Inhabitants of the NEW JERUSALEM, when they are prepared by their Faith in Christ to receive, and communicate them to the rest of Mankind.

And here the Question returns, how shall their ATTENTION be gained? where shall the PLACE be found, among all the Nations of the converted *Gentiles*, worthy to give Birth to this glorious Change?

No Example can be shewn of any perfect Nation purified in it's Faith and Manners by the Gospel Revelation, which may stand forth as a Light to guide the *Jews* into the Covenant of Grace. But as the Apostle declared to the UNCONVERTED *Gentiles* of his Time, in regard to Divine Favour withdrawn from the *Jews*, that as concerning the Gospel they were Enemies for their Sake, so the Difficulty of their Reconciliation continues to have it's

Cause

Cause among the CONVERTED *Gentiles*. The *Jews* are yet Enemies for their Sakes who profess to believe as they do, and to observe all the Precepts of the Moral Law, and yet in a gross View are no better than themselves, for professing to believe also in the Gospel of Christ, on which Account the *Jews* may give no Attention to their preaching of it.

In a very dark Night a Man by looking round him, from a View of the Sky, cannot possibly discover where the Sun will arise, yet he hopes for his Appearance from the steady Hand of that all-ruling Power, which hath in due Time appointed his Rising. Thus it is in the present Case, we must hope for the Event, of which we are now speaking, from the Promises we have of it by the Word of God, and by those Means which he hath appointed for its Accomplishment.

As "the Lord seeth not, as Man seeth," we must forsake our own way of Reasoning, to find Instruction for this Purpose from the Counsel of God. And here the Apostle will give us his Direction in this cloudy, dark Appearance of human Affairs; for so it was in the *Jewish* State, when a Prophet, zealous for the Honour of God, made Intercession against *Israel* to provoke him for their Punishment; but, as the Apostle remarks, the zealous Prophet was rebuked to this very Purpose of which we are now enquiring, "Wot ye not what the Scrip-

"ture faith of *Elias*? how he maketh Inter-
 "cession to God against *Israel*, saying, Lord,
 "they have killed thy Prophets, and digged
 "down thine Altars, and I am left alone, and
 "they seek my Life. But what saith the An-
 "swer of God unto him? I have reserved
 "unto myself seven Thousand Men, which
 "have not bowed the Knee to the Image of
 "*Baal*. Even so at this present Time, there
 "is a Remnant according to the Election of
 "Grace." And this Remnant among the whole
 Body of the converted *Gentiles*, we have good
 Reason to hope may very far exceed the Num-
 ber of what it was in the *Jewish* State; God
 forbid, but that even in these Kingdoms, very
 many more than seven thousand Men, may be
 found true to the Faith as it is in Christ Je-
 sus; and wishing so well to the Prosperity of his
 Church, as to give all their Aid for that happy
 Enlargement of it yet to be made, by receiv-
 ing the *Jews* into it; and why should we not
 be ambitious to obtain this Honour among us?

But although we may not presume to point
 out these Nations, as peculiarly under the View
 of Divine Providence, designed to the Under-
 taking and Accomplishment of that happy
 Change, we must not be precluded from attend-
 ing to what the Old Evangelist *Isaiab* has said,
 if it might awaken us for that Purpose.

"Keep silence before me, O ISLANDS, and
 "let the People renew their Strength," departed
 from

from them by their Wickedness. "Listen, O
 " ISLES, unto me, and hearken ye People from
 " FAR." Then follows the Address of our
 gracious Redeemer to us, which begins with
 a Repetition of the first Promise given of him,
 and adds the miraculous Circumstance of his
 Birth; "The Lord hath called me from the
 " Womb, from the BOWELS of my Mother
 " hath he made mention of my Name;" By
 this Introduction we are led into the whole
 Discovery of the Incarnation of our Lord, and
 the Salvation of the World in consequence of
 it, and from hence the Instruction necessary to
 that Purpose, both of the *Jews* and *Gentiles*
 must begin. "And he said, It is a light Thing
 " that thou shouldest be my Servant to raise
 " up the Tribes of *Jacob*, and to restore the
 " PRESERVED of *Israel*, I will also give thee
 " for a Light to the *Gentiles*, that thou mayest
 " be my Salvation unto the end of the Earth."

After the Prophet has described in his xxiv.
 Chapter, very great Calamities which were
 to arise under that Period of Prophetick His-
 tory, which precedes the Reconciliation of the
Jewish Nation to the Lord their Redeemer,
 which he does by very strong Images of Dis-
 tress, some of which may be accommodated at
 this very Time to sundry Parts of the World
 as literally fulfilled, he proceeds to the main
 Object of this Animadversion, 13th Verse,
 "When thus it shall be in the midst of the
 " Land, among the People, there shall be as
 " the

“ the shaking of an Olive Tree, and as the
 “ gleaning Grapes when the Vintage is done.”
 Which is the Prophetick Image representing
 the Reservation, or Escape, of some few Per-
 sons for executing the Purposes of divine Wis-
 dom, “ they shall lift up their Voice, they
 “ shall sing for the Majesty of the Lord,
 “ they shall cry aloud from the SEA ; where-
 “ fore glorify ye the Lord in the Vallies, even
 “ the Name of the Lord God of *Israel* in the
 “ ISLES of the SEA.”

In the first Part of the Eleventh Chapter of
Isaiab, we have a beautiful Description given
 in most lively Images, setting forth the happy
 Recovery of Mankind from living under the
 Policy of human Governments, maintained by
 the Rigour of the Moral Law, whose Power
 and Revenge against each other, are supported
 and executed with the Fierceness, Fury and
 Rage of wild, rapacious, noxious and poisonous
 Animals of the Earth, eager for the PREY to
 destroy and devour. When these unruly Beasts,
 the prophetick Emblems of those warlike Go-
 vernments, do subside, and give way to the
 meek and mild Spirit of the Gospel, under
 the Reign of our Lord the MESSIAH, he is
 described, in the fulness of the Exercise of his
 Power, such as he appeared upon Earth, when
 he came according to his History in the Gos-
 pel ; for so the Prophet had foretold of him.
 “ There shall come forth a Rod out of the
 “ Stem

" Stem of *Jesse*, and a Branch shall grow out
 " of his Roots, and the Spirit of the Lord shall
 " rest upon him, the Spirit of Wisdom and Un-
 " derstanding, the Spirit of Counsel and Might,
 " the Spirit of Knowledge and of the Fear of
 " the Lord; and shall make him of quick Un-
 " derstanding in the Fear of the Lord, and
 " he shall not judge after the Sight of his
 " Eyes, neither reprove after the Hearing of
 " his Ears, but with Righteousness shall he
 " judge the Poor, and reprove with Equity
 " for the Meek of the Earth, and he shall
 " smite the Earth with the Rod of his Mouth,
 " and with the Breath of his Lips shall he
 " slay the Wicked," standing out in Opposition
 to the Power of his Government, " and Right-
 " teousness shall be the Girdle of his Loins,
 " and Faithfulness the Girdle of his Reins."
 Under the Power of his Policy, and the Wis-
 dom of his Government, there shall be no Op-
 position made to the Truth, and the Righte-
 ousness of it; then " the Wolf also shall dwell
 " with the Lamb, and the Leopard shall lye
 " down with the Kid, and the Calf and the
 " young Lion and the Fatling together, and
 " a little Child shall lead them; (for of such
 " is the Kingdom of God, *Mark* x. 14.)
 all Enmity and Strife about the Prey will cease,
 when the Blessings of Peace and Plenty are
 poured in full Measure upon the Earth; then
 the wild savage Beasts, " shall not hurt or de-
 " stroy in all my holy Mountain, for the
 " Earth shall be full of the Knowledge of the
 " Lord,

“ Lord, as the Waters cover the” Bed of the
 “ Sea,” filling up all the rugged Surfaces and
 Inequalities of it.

Then comes on the Prophetical Declaration
 of the SECOND Recovery, from the Bondage,
 of the *Jewish* Nation. “ And in that Day there
 “ shall be a Root of *Jesse*, which shall stand
 “ for an Ensign of the People, to it shall the
 “ *Gentiles* seek, and his REST shall be GLORIOUS.
 “ And it shall come to pass in that Day,
 “ that the Lord shall set his Hand again the
 “ SECOND Time to recover the REMNANT of
 “ his People which shall be left,” and are
 known in all Countries where they are dis-
 persed by their own Name; “ from *Affyria*
 “ and from *Egypt*, and from *Pathros*, and from
 “ *Elam*, and from *Shinar*, and from *Hamath*,
 “ and from the ISLANDS of the SEA.”

And where are those Islands in the Sea, that
 deserve such repeated Invitations from the Pro-
 phet, to excite their Attention to the Purposes
 of divine Counsel, and to give their Assistance
 in the Execution of them? If we are pleased
 to apply them to ourselves, the Inhabitants of
 the *British* Islands, it is probable our Claim
 will not be disputed, to stand foremost in the
 most honourable Place.

Many other Prophecies might be produced
 from the inspired Writers for our Encourage-
 ment, in which the Isles are mentioned, and
 particularly for the great Design of helping
 forward

forward the Reconciliation of the Jewish People to our Lord the Messiah.

Isai. xlii. 4: x. 12.

Isai. xlix. 1. and li. 5. *Psalms* xlv. 12.

Isai. lxvi. 19. *Jerem.* xxxi. 10.

If therefore we are excited to use our Endeavours for this desirable Purpose of converting the Jews to the Christian Faith, what is this great Thing that remains yet to be done for their Conviction? or how is it we must undertake to persuade them to receive the Truth?

The Apostle will inform us, when he was speaking to this same Purpose, that the Task is not, such as we might be apt to think it is, so very difficult, that in One Thousand Seven Hundred Years, it has been often attempted, but not accomplished, as requiring some miraculous Exertion of divine Power to compleat the Work. According to his Advice this Business is to be considered in a very different Light, for which he adds also the Authority of *Moses*, declaring, in prophetick Language to the People of *Israel*, what was necessary to convert them to the Obedience of the Law, and in due Consequence to the Observance of the Gospel. "The Righteousness which is of Faith, speaking on this wise," (saith the Apostle,) "Say not in thine Heart, "who shall ascend into Heaven? that is to "bring down Christ from above, or who shall "descend

“ descend into the Deep? that is to bring up
“ Christ again from the Dead,” to convince
the *Jews* by the visible Presence of their MES-
SIAH among them; for those miraculous Works
of his Incarnation, and of his RESURRECTION
from the Dead, have been long since accom-
plished, and sufficient Proof has been given of
them, “ but what saith it, the Word is nigh
“ thee, even in thy Mouth and in thy Heart,
“ that is, the WORD of FAITH which we
“ preach.” What the Apostles of Christ did
preach, the Arguments they made use of from
the Authority of the Prophets. And the ENDS
they proposed of this Preaching, are to be
set forward in their View, as St. *Paul* has
done; “ Brethren, my Heart’s Desire and Pray-
“ er to God for *Israel* is, that they might be
“ SAVED.” And of course our Task is to
intreat them, chiefly to consult, and seek after
the Salvation of their Souls, by Faith in a cru-
cified Saviour, who died for their Sins, and
rose again for their Justification; to look upon
him in this Character, as he was foretold by
the Prophets, according to the Evidence given
by them in due Order, from the first PROMISE
made of him at the Fall of Man, which was
clearly renewed in the PROMISE made to
ABRAHAM, to ISAAC, and to JACOB the An-
cestors of that Nation, and to the PATRIARCH
DAVID, whose Son the MESSIAH was by
natural Descent, and by Faith; for *David* pub-
lished in his *Psalms* the Spiritual Laws of the
Govern-

Government of the Messiah, which he himself in Person ratified in his Gospel, when he came to establish his Kingdom upon Earth.

If this Purpose can be accomplished in the first Place, to beget in their Souls an earnest Desire of their Salvation from Satan, Sin, and Death, and in Consequence to hear *Moses* and the Prophets describing the DELIVERER, such as he was in the Person of our LORD JESUS CHRIST, triumphing over Satan, Sin, and Death, and opening for us the Gate of everlasting Life, to follow him according to the spiritual Laws he has given us in his Gospel. This Task of converting the *Jews* to the Christian Faith will be as certainly accomplished, as that we, who urge these Arguments upon them, do ourselves believe in our blessed Saviour, for it is by the very same Testimony that our Faith is confirmed in him; and therefore what God has been pleased to do for us who are BELIEVERS according to the Evidence given by his holy Word, we have sure Hope by the same Means he will do likewise to reconcile the *Jews* in due Time to himself, by opening the Eyes of their Understanding to perceive "the Way, the Truth, and the Life," as discovered to them in the Gospel of our Redeemer.

If they will not hearken to us on these Principles, we have no Encouragement to urge any Argument from our own Invention, and least of all to expect any Advantage for their Conviction by an Appeal to any visible or demonstrative

Proof

Proof of Holiness or Righteousness in any People or Nation among whom they live; for howsoever in private Life the sincere Professors of Christianity are benefited, by their Attention to the Doctrine of the Gospel, yet in the present mixed corrupted state of the World, no Example of Holiness is to be found upon Earth to deserve their Attention, for they have only his Example to follow, who has left it for our Imitation, as the Apostle has informed us, that we "should follow his Steps."

When we preach Divine Truth to the *Jews*, according to the Excellency of the Doctrine of the Gospel of Christ, it would be our duty to remove them after the Example of the Apostles, if they were in Danger of conceiving any higher Degree of Wisdom belonging to us as superior in our Understandings to them, "Ye Men of *Israel*, why marvel ye at this, or why look ye so stedfastly on us?" (*Acts* iii.) and then should follow the most admirable Sermon of St. *Peter*, which is certainly full as well fitted to convert the *Jews* of this Time as it was in his Day, and does contain the pure Arguments that must at length prevail to accomplish it's Purpose.

In this Sermon of the Apostle, he gives the History of our Lord's Death, obtained by the Counsel of the *Jews*, in Opposition to the *Roman* Governor who was determined to let him go; but yet, for this outrageous Act of their Injustice and Cruelty, the Apostle, instead of aggravating

gravating their Guilt, makes an Apology for them, and at the Time when probably several of them were present who had assisted in that horrible Deed: "And now, Brethren, I wot
" that through Ignorance ye did it, as did also
" your Rulers; but those Things which God
" had shewed by the Mouth of his Prophets
" that Christ should suffer, he hath so fulfilled."
and by this suitable and charitable Construction of what they had done ignorantly he gains Evidence for their Conversion, for so he proceeds, "Repent ye, therefore, and be CON-
" VERTED, that YOUR SINS may be BLOTTED
" out, when the Times of refreshing shall come
" from the PRESENCE of the Lord. And he shall
" send Jesus Christ, which before was preached
" unto you," that ye might first receive him
by Faith "whom the Heavens must RECEIVE,
" until the Times of Restitution of all Things,
" which God hath spoken by the Mouth of all
" his holy Prophets since the World began;
" for *Moses* truly said unto the Fathers, a Pro-
phet shall the Lord your God raise up unto
you of your Brethren, like unto me, him
shall ye hear in all things whatsoever he
shall say unto you, and it shall come to pass
that every Soul which will not hear that
Prophet, shall be destroyed from among the
People. Yea, and all the Prophets from
Samuel, and those that follow after, as many
as have spoken, have likewise foretold of
these Days.

G

" Ye

“ Ye are the Children of the Prophets, and of
 “ the Covenant which God made with our
 “ Fathers, saying unto *Abraham*, and in thy
 “ Seed shall all the Kindreds of the Earth be
 “ blessed.” Here we must observe, that the
 Apostle does not by this Address refer them to
 the Covenant made with the People at the Deli-
 very of the Law from Mount *Sinai*, but to the
 Covenant God made with their Fathers by say-
 ing unto *Abraham*, in Reward of his Faith and
 Obedience to what he had commanded him,
 “ in thy Seed shall all the Kindreds of the
 Earth be blessed.” Herein lay the highly exalt-
 ed Privilege of the peculiar chosen People of
 God, that he did by THEM communicate the
 Blessing of Salvation to all the Families of the
 Earth; which was done by the sending his Son
 in due Time among them, to accomplish this
 glorious Work; and with this Observation the
 Apostle concludes his Discourse to his Brethren:
 “ Unto you FIRST, God having raised up his Son
 “ Jesus, sent him to bless you, in turning away
 “ every one of you from his INIQUITIES.”

The Task remains with us just as it was in
 the Apostle's Days, when this Discourse was
 made by him to convert the *Jews*, by which
 his Meaning was, to turn every one of them
 from their Iniquities, by leading them to repentance
 of their Sins, and to hope for Pardon through
 the Merits of the Righteousness of their glorified
 Messiah and Redeemer.

By the Example of the Apostle, our Christian Arguments are to be proposed to the *Jews* in their natural Order, from the Beginning of Divine Revelation to the Conclusion of it, which is altogether suspended on the Accomplishment of that great Event, the sending of a SAVIOUR into the World for the Recovery and Restoration of fallen Man, and to reinstate him in the Divine Favour, by abolishing Sin and Death, and bringing "Life and Immortality to Light through his Gospel." In this Way of proceeding with the *Jews*, they have no other Subterfuge to avoid Conviction, but by their wilful Obstinacy, standing out in Wickedness, as resolved to enjoy what they can of this present World, and to give up all Concern about another Life, as hardened Infidels.

It may be, and no Doubt it often has been the Case, that the clearest Arguments lose all their Power when applied to a stubborn Heart, of which we have Warning given by *Moses*, (*Deut.* xxxii. 20.) "for they are a very froward Generation, Children in whom is no Faith." And to the like Purpose the Apostle has told us, "all Men have not Faith," to become a Principle of Christian Life in them; but they will relinquish the Evidence of it, to act only by sensual Gratifications, or for worldly Purposes. Yet, however, in this Case, the same Method is still to be observed in Regard to the Remedy of this obstinate Disease, if any may be found; it is in the Word of God, applied and urged upon

their Consciences, we must ever more rely, as “the Sword of the Spirit,” to alarm and chastize: For although the Actions of bad Men may seem to prove that their Consciences are not alarmed when they transgress the Rules of their Duty, the Case most probably is far otherwise with every one of them who has been instructed by Divine Truth, which will appear against them at the great Day of the general Account.

If we presume to argue with the *Jews* from Principles of our own Invention, and lay aside those which are to be derived from holy Scripture; or if we do presumptuously attempt to model our Arguments after our own Way, leaning to our own Understanding either to reject, or limit, or explain the Divine Revelation as we think proper, without attending to it's Order in the due Connection and Correspondence of it's Parts, and by such Reasonings do endeavour to instruct or to convert the *Jews*; we may be very properly reprov'd by a Question, “Who are ye?” What Right have you, Infidels, Atheists, Arians, Socinians, Deists, Moralists, Rationalists, to offer your Reasons to convert me, saith the *Jew*? Do ye not all hold the Moral Law as we do, to keep it uppermost, and take so much of the Gospel as ye like, only for that Purpose, to have it subservient to your Pleasures, and Designs upon this present World? In like Manner as we wish for our Messiah, to make us happy in worldly Prosperity; in

this respect are ye not all *Jews* inwardly? and why should ye as *Jews* inwardly attempt to convert us, who do but outwardly differ from you? "which of you keepeth the Law?" better than we do? or how doth "your Righteousness exceed the Righteousness of the Scribes and Pharisees," when it is on the same Rule of the Moral Law, which you admit as well as we, to be of divine Authority and perpetual Obligation?

If our Consciences do agree to the truth of this Charge, the *Jews* have the better side of the Controversy against us, who profess to believe the Doctrines of Christianity, but do not hold them consistently with the Purpose of our Redeemer, who came to deliver us from the CURSE of the MORAL LAW, which was due to our Disobedience of it; and therefore, by giving us a better Law in his Gospel, he made the Old Law subservient to it; for so it was intended to be according to the Purpose of Divine Counsel from the Beginning, "it was ADDED because of Transgressions," to shew the fallen Race of Mankind, they could not live by it in wordly Happiness, as they would naturally incline to do; and they who will hold by it for their Justification, put themselves on a trial by which no Flesh shall be justified in the sight of God; and what Profit is it for us if we might be Justified in the sight of one another for such outside moral good Qualities, or much admired Endowments, as have no sound Root to make us able to bring

forth good Fruit, out of "an honest and good Heart?" Our Success by such Arts, can last no longer than an House built upon the Sand.

But that Praise or Admiration we bestow, and are eager to obtain from one another, becomes a very dangerous Temptation, by which "evil Men, and Seducers wax worse and worse, deceiving and being deceived;" to this Account our Lord has placed the hardened Infidelity of the *Jews*, which found it's Support from the Honour, Respect or Worship Men pay to one another, on the Supposition of inherent Excellencies in Wisdom and Goodness, that they are forward to discover among themselves.

So it appears in the Argument he held with the *Jews*, as recorded in the vth Chapter of the Gospel by St. *John*. Our Lord referred them to the Testimony God gave to his Mission by the Witness *John Baptist* bare of him, and also by the Miracles he performed; but after this Appeal to what *John* had said, and the miraculous Signs he himself had given for their Conviction, he concludes the Evidence of his divine Authority, by directing them to the Fountain of divine Truth, "search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me as the Author and Giver of it:" And such is your Blindness or Perverseness, "ye will not come to me" under that Character which belongs to me, the Giver of Life, "that ye might have Life;" I receive
not

not honour from Men by my present Appearance in the World, being no ways recommended to worldly Honour or Admiration, but yet am intitled to receive it in the highest Degree, from the true Worshipers of God. "But I know that ye have not the Love of God in you; I am come in my Father's Name," and do his Works, and speak his Words, "and ye receive me not," as his Messenger; "if another shall come in his own Name," and will take upon him SUFFICIENTLY to instruct you by his own Wisdom, "him ye will receive," as of good Authority, to be your Guide and Teacher. "How can ye believe the Word of God, which receive Honour one of another for your own Wisdom, and seek not the Honour which cometh from God only," by being faithful and true to his Word? "Do not think that I will accuse you to the Father," for disbelieving or rejecting my Words; "there is one that accuseth you," whose Authority you will not dispute, even *Moses* in whom ye trust; "for had ye believed *Moses*," as a Prophet, giving the true Character of your Messiah, "ye would have believed me" fulfilling that Character, "for he wrote of me," describing me as I am now come. "But if you believe not his Writings," to make them the Rule of your Faith, whose divine Authority you admit, "how can you believe my Words," which are foretold and witnessed by them?"

By the Course of this Argument, we are led to the very Root of Infidelity in the *Jews*, and of all false Believers or Professors of Christianity, in whom the Love of God is wanting, being supplanted by the Love or Admiration of the World, and of one another in it; so that human Wisdom, and human Authority, have taken place to give Rules of Life inconsistent with divine Authority and Obligation.

Hence the learned Doctors, or *Jewish* Rabbies found a Licence to supplant the Writings of *Moses* and the Prophets, by their EXPOSITIONS, TRADITIONS and COMMENTS, which have had such Influence in perverting the Faith of that People, as to divert their Attention altogether from the true Meaning of the holy Writings, describing their Messiah as he appeared upon Earth, and in his stead to confirm them in the Expectation of a temporal Prince, to exalt them only in worldly Honours, according to their own vain Imaginations.

The Understandings of Men who have suffered in Delusion, by taking Falsehood and Forgeries, instead of Divine Truth, are so strangely humbled and subdued into absolute Submission, that they may come by Degrees to believe so obstinately in Lies, as to be the more firmly persuaded of them, the more they are unlike to the Truth; a perverse Enthusiasm is able to place the Authority of Liars, above the Authority of the sacred Writings, or which is the
same

same Thing, to make void the Authority of the written Word of God, by the fictitious Authority of Tradition.

This apostate Error of preferring Tradition to the written Word of God, was customary among the *Jews* in our Saviour's Time, with the Guilt of which he has expressly charged them, as it is recorded in his Gospel; but since that Time monstrous Proof is given of this unhappy Disposition in the blinded Understandings of that People, by the present *Jewish* System of FAITH; for in respect of their TRADITIONS, they are swelled out with their COMMENTS, into the size of ten Folio Volumes, and all the Contents are made by their learned Doctors, an Object of their FAITH, as they are found in those Books which are called the TALMUD.

This natural Disposition in the fallen Race of Mankind, to depart from Divine Truth, and to give their fond Attention unto Lies, was very powerful in seducing the *Israelites* from their Allegiance to the Divine Commands, so soon as they had been most awfully given to them from *Mount Sinai*; for so we find in the sacred History, that being yet at the Foot of the *Mount*, they were quickly withdrawn, during the Absence of *Moses*, in less than forty Days, from their Obedience to the Law of God, and the Honour due to his Name, to bestow his Honour upon an Idol, their Molten Calf, when they rejoiced before it with Festival Worship, and ascribed the mighty Works and Wonders the Lord had wrought

wrought in *Egypt* for their Deliverance, to this Idol they had made among themselves, and they said, " These be thy Gods, O *Israel*, which " brought thee out of the Land of *Egypt*," *Ex. xxxii. 4.* This Quotation from their History, is by no means alledged to the Reproach of the *Jews* in this present Age, who are no ways accountable for the Idolatry of their Fathers, and may abhor it so much as we do; but this Observation proves strongly how much the Understandings of Men are in danger to be withdrawn from divine Truth, by attending unto Lies, and gives the *Jews* Warning from the best Authority, and by the Instance of this first Act of their Apostacy after the solemn Covenant they had entered into with God, in all Matters of their Duty to him to give their Attention to the written Word of God; or, in other Words, to lay aside their traditional Talmudic Fables, by returning again to the Writings of *Moses*, who reclaimed their Fathers from Idolatry in the Wilderness; and when they give heed to him and the Prophets, describing their Messiah as he has appeared upon Earth, they will in due Course be persuaded to lay hold on his Salvation, to deliver them out of the Wilderness of this present miserable World, and thereby make themselves ready for his second Coming, to lead them into the full Enjoyment of that happy Estate, which is promised to them on their Restoration to Divine Favour.

The Blessing of their Reconciliation will extend to all Mankind, but first, and in a more especial Manner to themselves, as *Moses* and the Prophets have most abundantly foretold, through a Variety of most lively Expressions, to excite their Attention by the glorious Images of their Triumph, “When the RANSOMED of the Lord
“shall RETURN and come unto SION with
“Songs and everlasting Joy upon their Heads,
“they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away,”

Isai. xxxv. 10.

By entreating them to give heed to the Prophets proclaiming the future happy Time of the Restoration of the *Jews*, and the blessed Effects of it, which will be communicated to all the rest of Mankind, we may close our Discourse concerning the Evidence which is necessary to be produced for their Conviction and Conversion to the true Faith in their Messiah our Lord Jesus.

It remains only to be added, that in consequence of this last important Observation, arising from the Instruction of our blessed Master, we are taught to discern the wide extended, dangerous Effects of usurped Authority, in dictating to one another, concerning our moral and religious Conduct; and how Successful it has been to divert the Minds of Men from the Love of divine Truth, in the Gospel

Gospel of Christ, since he came and published it to the World.

To the Account of usurped Authority, we must place the Birth and Propagation of all the Heresies, by which the Christian Faith has been assaulted; which are marked accordingly by the NAMES of their first and chief Leaders who gained their Followers by undue Respect given to their Opinions, or Doctrinal Decisions.

Out of this same Root grew up by Degrees the blasphemous Title of Infallibility, attributed to the fictitious Vicar of Christ, in the Bishop of *Rome*.

Here we find that the same false Principle which did give Birth to the Apostacy of the *Jewish* Church, when it departed from the true Faith in the Promises made to *Abraham*, has also continued to seduce the *Romish* Church into it's Apostacy from the true Christian Faith.

The same Spirit of Error has prevailed in both, to withdraw the Attention of the People from divine Truth, to give heed to the Fables of Tradition, and to ascribe Honour and Respect to human Authority in Matters of religious Faith, independently, or in opposition to the revealed Will of God, in his written Word.

Hence it is that in the prophetick Style of the holy Spirit, giving the History of those Impostures that were to arise in opposition to the Truth of the Gospel, the Application becomes

comes doubtful, whether the Apostle has described what belonged to the *Jewish*, or to the corrupted *Romish* Church; as may be observed in a comparative View of them given by the learned Commentator Doctor *Whitby*, on the Second Epistle to the *Thessalonians*.

And what is yet farther, in due Consequence to be observed, concerning the Reconciliation of the Nation of *Israel* to the true Faith in our Redeemer; the downfall of the Apostate Tyranny, and Usurpation of the *Romish* Church, with it's persecuting Spirit, exercising the Powers of the Beast and false Prophet, is foretold as coincident with the Recovery of the *Jewish* People to divine Favour.

So the Apostle *St. John* in his Revelation has described, by glorious Images, the rebuilding of the HOLY CITY, and the triumphant Victory of the People of God, over all Opposition from our Enemies, the Devil, the Beast, and the false Prophet, as accomplished at the same Time with the Destruction of the Mystical *Babylon*, the City, well known by it's Situation on seven Mountains, "which reigneth
" over the Kings of the Earth."

Some

Some REFERENCES, by Quotation from the Prophets, to shew the happy Return of the *Jewish* Nation to Divine Favour, when they will receive the Light of Divine Revelation afforded to them by the Gospel of Christ. — We may challenge the whole Book of Psalms, when it is read with proper Attention, to that Purpose.

	CHAP.	VERSE.
<i>Isaiab</i>	2.	2.
	10.	20. 23.
	11.	
	12.	
	14.	
	24.	13, 14, 15.
	25.	6, 7, 8, 9.
	26.	
	27.	6, 7, 12, 13.
	28.	5, 6, 9, 10, 11, 12, 13.
	29.	17, 18, 22, 23, 24.
	30.	18, 19, 20, 21, 22, 23, 26, 29.
	31.	6, 7, 9.
	32.	1, 2, 3, 4, 15, 16, 17, 18.
	33.	2, 3, 20, 21, 22, 23, 24.
	35.	
	37.	31, 32.
	43.	22, 28.
	44.	21, 22, 23, 24.
	45.	17, 23, 24, 25.
	46.	12, 13.
	48.	20.
<i>whole</i>	49.	
	50.	

CHAP. VERSE.

<i>Isaiab</i>		
<i>whole</i>	51.	
<i>whole</i>	52.	
<i>whole</i>	53.	
<i>whole</i>	54.	
<i>whole</i>	55.	
	56.	8.
	57.	13, 14, 15, 17, 18.
	58.	1. 13, 14.
	59.	19, 20, 21.
<i>whole</i>	60.	
<i>whole</i>	61.	
<i>whole</i>	62.	
<i>whole</i>	63.	
	65.	17, 18, 19, 20, 21, 22, 23, 24, 25.
	66.	19, 20.
<i>Jeremiab</i>	3	16, 17, 18.
	16.	14, 15, 19, 20, 21.
	23.	3, 4, 5, 6, 7, 8:
<i>whole</i>	30.	
	31.	7, 8, 9, 10.
	32.	37, 38, 39, 40.
<i>whole</i>	33.	
	46.	27, 28.
	50.	19, 20.
<i>Ezekiel</i>	6.	8, 9, 10.
	11.	16, 17, 18, 19, 20.
	16.	60, 61, 62, 63,
	17.	22, 23, 24.
	20.	34.

Ezekiel

CHAP. VERSE.

Ezekiel 28. 24, 25, 26.

whole 34.

36. 8, 9, 10, 11, 12.

whole 37.

Daniel 7. 18.

Hosea 1. 10, 11.

2. 14. — 23.

whole 3.

The fourth Verse implies that the Children of *Israel* should abide many Days in a Sort of insensible State, without any Order of civil Government of their own Institution, and without Idolatry, or the Worship of false Gods by Image Worship, after the Example of the Heathen Nations, and yet be without Power of consulting the true God by the Ephod and Breast-plate, and also without the peculiar Form of Idolatry which arose among themselves, by the Worship of the Teraphim. How wonderfully has this Prophecy been fulfilled!—*For the Explanation of the Teraphim, see Page 159 of the Providential History.*

Hosea 8. 10.

11. 10, 11.

14. 4. 9.

Joel 2. 28. 32.

whole 3.

Amos 9. 11.

Obadiah 17. to the End.

CHAP. VERSE.

<i>Jonah</i>	2.	
<i>Micah</i>	2.	12, 13.
<i>whole</i>	4.	
	5.	3. 7.
	7.	16. 20.
<i>Nabum</i>	1.	12. 15.
<i>Habbakuk</i>	2.	10.
<i>Zephaniab</i>	3.	8.
<i>Haggai</i>	2.	6. 9. 22, 23.
<i>Zecbariab</i>	2.	4, 5.—
	6.	12. 15.
	8.	1.—18.—23.
	9.	9, 10.
	10.	8, 9, 10. 12.
	12.	9, 10, 11.
	13.	7, 8, 9.
<i>whole</i>	14.	
<i>Malachi</i>		
<i>whole</i>	3.	
	4.	

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Universal Catechism;
K with preceding.
O R, T H E

Poor Man's Religion

I N T H E
G O S P E L of C H R I S T.

WHEN THOU ART CONVERTED, STRENGTHEN
" THY BRETHREN." LUKE XXII. 32.



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MDCCLXXIV.

Universal Catechism;

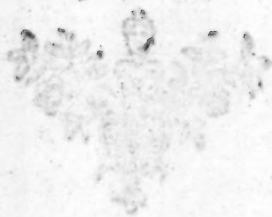
OF THE

Poor Man's Religion

IN THE

GOSPEL OF CHRIST

THE NEW AND REVISED EDITION
OF THE



REVISED

BY WILLIAM STANTON, M. A., F. R. S. E., &c.

MCCCLXXIV.



PREFATORY DEDICATION

To the *J E W S.*

O ye antient People of GOD !

O ye Nation of the JEWS!

HEAR ye the Defence which I make in Behalf of my Faith in your Messiah, whom ye reject to this Day ; come ye also and believe in him : “ Search the Scriptures, for in “ them ye think ye have eternal Life, and they “ are they which testify of” him. Hear what *Moses* said of him, “ the Lord thy God, will “ raise up unto thee a Prophet from the Midst “ of thee, of thy Brethren like unto me, unto “ him ye shall hearken. Now the Man *Moses* “ was very meek, above all Men which were “ upon the Face of the Earth,” and so was the Lord Messiah in his Humiliation, “ meek and “ lowly in Heart.”

John v.
39.

Deut. xviii
15.

Num. xii.
3.

Mat. xi.
29.

Hearken again to the Word of Truth declaring unto *Moses*, “ I will raise them up a Prophet from among their Brethren like unto “ thee,” and so the Lord Christ was like unto *Moses*, a Prophet, and a Law-giver. He was a

Deut. xviii
18.

Mat. xxiv.
2.

Prophet in foretelling particularly the Dissolution of your religious and civil Constitution, and the utter Subversion of your Temple, of which, according to his Words, there shall not be left "one Stone upon another, that shall not be thrown down." Our Lord the Messiah was also a Law-giver, who has published the spiritual Laws of his everlasting Kingdom in his Gospel, for the Instruction and Salvation of all Mankind; when you view him in this true Light of Prophecy, doth not your Ambition incite you to acknowledge him "one of your Brethren" the rightful Son and Heir of *Abraham's* Righteousness, in whom "shall all the Families of the Earth be blessed."

John iv.
22.

Is not the Prospect more glorious, to become the Instrument of Salvation to all Mankind, for "Salvation is of the *Jews*," it is derived from you, by the Merits of the Righteousness, and Sufferings of your Messiah; is not this Honour and Excellency more desirable, than to be the Subjects of an earthly *Messiah* reigning in the highest Splendor of this deceitful World?

But you must suppose, that this World should be changed to some better Fashion, than it has at present, before you can wish to live in it under your Messiah; and that needful Change our Lord Jesus died to accomplish; you must likewise suppose, that yourselves will be changed, before you can enjoy perfect Happiness in the

the Kingdom of your Messiah, and this Change also our Lord Jesus died to effect.

Let not therefore his Humiliation, and his Sufferings and Death offend you, for to prevent and remove that Offence, you have the Writings of all the Prophets who have " testified
" before-hand the Sufferings of Christ, and
" the Glory that should follow."

1 Pet. i. 11

Mark his Suffering, by the first Promise that was given of him, in the Seed of the Woman, to accomplish the mighty Purpose of delivering Mankind from Sin, Death, and the Power of Satan, when the Lord said to the guilty Serpent, " it shall bruise thy Head, and thou shalt bruise
" his Heel." And so it was, the Heel, the inferior, the lower Part, in the human Nature, of this mighty Conqueror, our Lord Jesus was bruised, in treading upon, and bruising, the Head of the Enemy.

Gen. iii.
15.

By this Sentence of Condemnation passed by God on the Serpent in the Presence of our first Parents, they had a declarative Information given them, of their treacherous, concealed, Enemy under that Form, with a Promise of what he should afterwards suffer for his Mischief done to them, and, in Consequence, that his Conqueror should suffer in the Act of his Victory.

This general Notice, of the Adversary, and of his Punishment, and of his Conqueror suffering in his Conquest, is placed in the original

divine prophetick Record, for the Instruction of all Mankind.

Acts xv.
18

Tit. i. 2.

“ Known unto God are all his Works from “ the Beginning of the World,” his Mercy, with all the Means necessary to convey it, unto the fallen Race of Mankind, is in that prophetick Sentence predestinated, or antecedently determined, before the World began, (as the divine Historians express it) the Date of all Transactions, in the Movements of the present World, being subsequent, or in Consequence of this great Revolution in the Nature of Man.

Rom. ix.
22, 23.

Eph. i. 4.

So likewise all Opposition that would be made by the Adversary, and his Seed, to defeat the divine Counsel, and purpose, for the Recovery of fallen Man, is known unto God from the Beginning, or (in the same Style) before the World began. All “ the VESSELS of “ Mercy,” under Direction of the Will and Word of God, to convey his Mercy and Grace to repenting Sinners, and all the “ VESSELS of Wrath” under the Power of the Enemy, fitted for Destruction, and Disappointment in their Purpose of supplanting the faithful Servants of God, in this World, are under View, from the Beginning, in the Foreknowledge of God, throughout the whole Extent of their Operations in this World, to which Purpose only the Terms, of Foreknowledge, and Predestination, Election, and Reprobation, as used by

by the Apostle, may by his Authority be applied.

According to this Foreknowledge and Counsel of God, your great Ancestor of the *Jewish* Nation, *Abraham*, was called of God, and in Consequence of that Call, which he obeyed, ye were the chosen People of God, separated from all other Nations, to become in his Hand a Blessing to all Families in the Earth. How can you understand this glorious Privilege belonging to you unless you open your Eyes to see how it is conveyed, from your faithful Ancestors, by the Revelation of the Gospel?

Gen.
xxviii. 14

Take Heed, at length, to your own Prophets proclaiming the acceptable Year of the Lord, when the RANSOMED, the "REDEEMED of the Lord, shall return, and come to *Sion* with "Songs, and everlasting Joy upon their Heads." By acknowledging their Redemption and Redeemer, "they shall obtain Joy and Gladness, "and Sorrow and Sighing shall fly away." Your Sorrow and Sighing under the Burthen of your Sins, must first lead you to look on him whom ye have pierced, because in that Death you brought upon him, over which he triumphed in the Power of his Resurrection, you find the glorious Title of the mighty Conqueror, (Psalm xlv.) your King, the Messiah, the Son of *David*, the Son of *Abraham*; and by discerning and confessing to the Honour of his Name, that he is the Saviour, our Lord Jesus, the Son of God, whom *David* prophetically called his Lord,

Isai. xxxv

Zech. xii.
10.
John xix.
34. 37.
Rev. i. 7.

Lord, (Psalm ii.) you will be the foremost in partaking of those Blessings that his Reign will derive upon the Earth, on his second coming in Triumph, to put down all the Power of the Enemy..

Look upon yourselves at present in your miserable, dispersed and despised Condition, that wheresoever you are suffered to live under the ruling Powers of the World, you are kept in the lowest Subjection to their despotick Will and Rule over you; compare what *Moses* has told you with what you have felt, and do now feel, in the Completion of his prophetick Words; observe how all the Curses of the Law have fallen upon you, and still remain unrevoked, until your Conversion to the Truth, and Grace in the Gospel, prepares you for greater Blessings, than what you forfeited by your Disobedience to the Law.

From these Considerations be intreated, for the Sake of God, and the Honour due to his holy NAME, to search out, from his Word, how you have fallen, and how you may be recovered again, and received into his Favour. For your own Sakes attend to the Things which do belong to your present, and your everlasting Peace.

And for our Sakes, who are descended from the *Gentile* World, we conjure you in the Name of the most high God, whom we jointly worship
with

with you, to attend to the perfect Declaration of his Will by our Lord Jesus, that through your returning to the true Faith in his Name, and thereby obtaining Mercy, and Forgiveness of your Sins, we also by your Means, and by your Example going before us, may be delivered from our Sins, and from all those Heresies which have perverted our Faith, and corrupted our Practice.

Is there Difficulty in surmounting the Prejudices you have received? We are indebted to you, for all the Help we can offer, to take away those Stumbling-blocks which the Enemy of our Souls hath cast in your Way.

“ Salvation is of the *Jews* ;” we owe the Knowledge of one true God, and of his Worship to the *Jews* : Assert that Honour which belongs to your Nation, in conveying the Principles of Life and Immortality to a miserable, deluded, sinful World, and in that Glory which will be derived to you from acknowledging your Messiah in his true Character, you will make but little Account of your great Ancestors, *Abraham, Isaac, and Jacob*, for so the holy Psalmist has informed you, (*Psalms* xlv. 16.) “ Instead of thy Fathers, “ shall be thy Children” in the true Faith, “ whom thou mayest make Princes in all the “ Earth.”

John v.
22.

In making these wonderful Discoveries of the divine Mercy and Goodness towards you, which are yet in Reserve, and to be manifested in due Time on your RETURN, we can give you no Help,

Isai. xxxv.

Help, but by holding that Light of the divine Oracles to your Feet, which yourselves have put into our Hands.

2 Cor. iii.
13. 16.

Your Happiness must begin with the spiritual Reign of your Messiah over you, when your Hearts turn to him by receiving into them the spiritual Laws of his Kingdom, in comparing them with the Law of the Old Covenant, you will find the true Reason for acknowledging your Messiah in the Person of our LORD JESUS CHRIST, and the VAIL will be taken away, which hides him from your Sight.

You will then make a right Account of the Power of his Kingdom, by taking Heed to the Descriptions which are given of him in your prophetick Records; there you will see him clearly pointed out in the historical Prophecy of *Isaiab*, and particularly by the Psalmist in *Psalms* ii, xxii, xlv, and lxxii. Compare these Credentials of his divine Commission, with the Execution of it, as recorded in the Gospel, and you will then perceive, how all Circumstances relating to him, which have been foretold by the Prophets, whether of Sufferings or of Triumph, are witnessed in their Accomplishment by the Evangelists.

He has triumphed, through his Sufferings, in his Resurrection and Ascension, over Satan, Sin, and Death; he has entered long since into his Glory in the full Possession of it; but it remains for you, who have had the PROMISES,

(to

(to partake in his Triumph, and thereby to communicate the BLESSING of SALVATION to all the Families of the Earth) now at length to awake, to obey his CALL, and to receive by your Faith in him, the glorious Privilege of being the first and chief Subjects of his heavenly Kingdom, the happy Citizens of the "NEW JERUSALEM."

O ye antient People of God!

O ye Nation of the JEWS!

Rev. xxi.
2.

I do again conjure you to accept of this my Labour in your Service, be intreated to give your Attention to a few Words concerning this great Controversy between us, whether we should become Profelytes according to the Law of *Moses*, or you be converted to the Faith in the Gospel of our Lord Jesus.

You have no Difficulty to get over but what arises from usurped Authority, "teaching for "Doctrines the Commandments of Men;" shake off that Yoke which lies upon you by your blind Submission to vain Traditions, hold fast the Word of God, as it is written in the Law, and by the Prophets, under these Conditions, you will find no Difficulty in receiving the spiritual Law of the Gospel; but as the Sons of *Abraham* in the true Faith, you will acknowledge your Deliverer, our Lord Jesus; and in that Confession and Acknowledgment, which we make together with you, we are joined, and become your Profelytes to the Law of universal Righteousness, published by your Messiah in whom all the Families of the Earth are blessed.

Deut. iv. 2.

Isai. lix.
20.
Rom. xi.
26.

A

P R E F A C E.

Isai. xxix.
19.

Mat. v. 3.
Jam. i. 10.

THE Reason of assigning the Name to this Form of Catechetical Instruction, by calling it *The Poor Man's Religion in the Gospel of CHRIST*, does arise from hence, that the Doctrine of it, which is in the Gospel, cannot be attained by the human Power of reasoning from our own Knowledge, without divine Revelation, on which alone all true Religion is built: For howsoever a Man is exalted in the World by human Learning, or Acquirements of any Kind of Excellency in his own Eyes, or in the Eyes of other Men, yet he is *poor*, and should so esteem himself *poor*, in Regard to the real *Wealth of Divine Wisdom*, necessary to the Salvation of his Soul.

In this Respect as that heavenly Wisdom is derived to us by the sacred Oracles committed to the *Jews* "Salvation is of the *Jews*," as our Lord has told us, *John* iv. 22.

To give Instances in the Principles of true Religion, which are made known to us only by the holy Writings, we may take these following Heads or principal Articles of Divine Truth.

The

The Creation of the Heavens and of the Earth, and of all Things in them.

The Unity, by the Revelation of the Name of God.

The Fall of Man.

The Promise of a Deliverer to subdue the Enemy, who tempted and deceived the Parents of Mankind.

The Call of *Abram*.

The Promises made to *Abram* of a numerous Posterity, to become a Blessing to all Families of the Earth, through the Messiah, the Son of David, the Son of *Abram*.

These Principles, which were delivered to the *Jews* under the Old Covenant of Works in the Moral Law, are all taken into the New Covenant of Grace and Mercy in the Gospel of Christ; by which are added, for our perfect Instruction to the Purpose of our Salvation, other Principles also necessary to that End.

Such are these following chief Heads of divine Knowledge, which are conveyed in the New Testament.

The Revelation of the NEW NAME "the Father, Son, and Holy Ghost," which contains, by Exposition in the Terms, our Relation to God as our Creator, our Redeemer, and Sanctifier.

The Method of our Salvation purchased for us by the miraculous Birth, the holy Life, and Sufferings of our Redeemer, the Son of God;
and

and in his human Nature the Son of *David*, the Son of *Abraham*, by Faith and by Nature.

The Victory over Satan, Sin, and Death, which was accomplished by him, and proved by his Resurrection, and Ascension into Heaven.

The Resurrection of our Bodies from the Grave, to be again united to our Souls. An everlasting State of Rewards and Punishments.

These and many other very important Truths, are all derived from the Instruction of holy Scripture, and are communicated to us by divine Counsel: They are Mysteries, that is, hidden divine Secrets, which can only be made known to us by Instruction from the holy Writings; they are unsearchable, or beyond the Reach of human Wisdom, Reason, or Understanding to discover: But when they are proposed in the Order of Divine Wisdom, they are made clear to our Understandings, so far as we are concerned to apprehend them; and they require our Attention, and our Faith to receive them, as the true Principles of our Life.

Eph. iii.
3, 4, 5.

Col. i. 26.

If they are rejected by us, we do Violence to our Minds, for which we must account at the Judgment-Seat of God, by the Forfeiture of Happiness, and the Sufferings of his everlasting Displeasure, which are the Penalties announced by him against our wilful Disobedience, and Contempt of his Mercy offered to us in the Gospel of Christ.



A N

Universal Catechism, &c.

Quest. **W**HAT Need has a Man of Religion?

Ans. To bring him to Heaven, and eternal Happiness, after the short Time of his Trial is over in "this evil World."

Q. Why is it called an evil World?

A. Because Sin and Death are in it.

Rom. iv.
15. vii. 7.

Q. What is Sin?

A. An Offence committed against the revealed Will of God.

Q. How did Sin and Death find Entrance into the World?

A. By the Transgression of the first Man and Woman, *Adam* and *Eve*, the Parents of all Mankind, who rebelled against the Word of God.

Gen. iii.
1, 2, 3, 4,
5, 6.

Q. How came they to rebel against the Word of God?

I

A. The

1 Tim. ii. 14. *A.* The Woman was first deceived into the Transgression, by the Tempter Satan, in the Disguise of a Serpent; and she prevailed on her Husband to become her Partner in the Sin.

Q. Did Death immediately follow upon the Commission of Sin?

A. Yes; the Nature of Man became mortal, although the Separation of the Body and Soul did not immediately ensue upon it.

Q. How did the Soul of Man suffer by Sin?

A. In it's spiritual Nature, being misled from the true Principle of Life; when the Word of God was set aside, to embrace the Lye of the Serpent, a Separation, or Enmity, between God and the Soul of Man ensued, and in Consequence it became subject to spiritual Diseases which his Rebellion had introduced.

Q. What are those Diseases?

A. Such as the original Tempter had communicated by his Suggestions to our first Parents, and are chiefly, Envy with spiritual Pride, desiring to resemble God in Wisdom, and by their own Inventions to establish their Happiness independent of him in this World. Also a Reliance upon their own Judgment, to discern what was good for them to enjoy among the Objects of their bodily Senses, attended with a continual Weakness, or Infirmary of Mind, under an habitual Propensity to doubt, disbelieve and reject the Word of God, and to delight, and trust in Lies.

Q. How

Q. How did the Body of Man suffer by Sin?

A. As it became mortal by Sin, it is subject, in Consequence, to all those Disorders which foreshew, and at length accomplish, the Separation of the Soul from the Body.

Q. By what Name is the Transgression of our first Parents known among Christians?

A. It is called *Original Sin*, as being the first Sin that was committed by our first Parents, by which the original Source of Mankind in them was corrupted.

Q. How was that sinful Act committed by our first Parents?

A. By eating the Fruit of a Tree of which they were commanded by God not to eat, as being distinguished from other Trees by it's Name, of the Tree of Knowledge of Good and Evil.

Gen. ii.
17.

Q. Had this Name any Correspondence with the Effects, arising from the Offence, in eating the forbidden Fruit?

A. It had; for, by this prophetick Name of that Tree, the Consequences of the Transgression were foreshewn, which appeared quickly after to the Offenders; when their Actions, in a mortal sinful Life, were influenced by the Sight of their own Eyes, to which they were referred, directing them to look for Happiness, by their Knowledge of Good and Evil, among the Objects of their Senses.

Gen. iii. 7.

2. Doth this prophetick Name convey any Instruction to their Descendants?

A. It doth continually remind us of the true Cause of our present imperfect State, in which all our Enjoyments of earthly Comforts, are mixed, and blended with Evils: The Pleasures and Pains of Sense, afford the Motives of Action in this mortal sinful Life, which is continued, and at length concluded in Death, by the Knowledge of Good and Evil. Hence the Experience of all Mankind, from the Beginning to the End of Time, bears Witness to the prophetick Truth of the Divine Record.

2. By what Name is the Alteration, which was made by Disobedience to God, in the Condition of our first Parents, known among Christians?

A. It is called the Fall of Man.

2. Why is it thus called?

A. Because they degraded, and debased themselves by perverse Choice, in forsaking the true Principle of Life, which is the Word of God, and in Consequence fell under the Tyranny of Satan, by complying with his Word and Will, when he prevailed, with his Artifice, to persuade them to live by their own Wills, subject nevertheless to his Power, under the Slavery of Sin, through their Delusion by him.

2. Doth this Delusion continue to pass upon their Descendants with like Effect?

A. It

A. It doth, when we conceive falsely, that we do, or can, enjoy Liberty, or attain to Happiness, by following our own Wills, in worldly or sensual Gratifications.

Q. In what then does our Liberty consist?

A. In the Conformity of our Wills to the true Principle, or Rule of Life, the Will or Word of God, to which no Resistance can be made that will deprive us of Happiness.

Q. What Hope was given to the fallen Parents of Mankind, to support them under the Miseries of this mortal State?

A. God was pleased to shew his Mercy to them, by his Sentence of Condemnation passed upon the Serpent, as the Author of their Rebellion, and so far diminished the Weight of their Transgression, by charging him as the first Mover in it: and in that Sentence also, God was pleased to promise a Deliverance, in future Time, from the spiritual Power of the Enemy.

Gen. iii.
14, 15.

Q. In what Manner was this Deliverance promised?

A. In such prophetick Terms of a Victory, to be obtained over the Enemy, as were then very obscure, but yet did clearly point out our Deliverer, the Saviour of Mankind, OUR LORD JESUS CHRIST, when he appeared in his human Nature, resisting and destroying all the Power of Satan over the Bodies and Souls of

Gen. iii.
15.

Men, and at length by his Death, to which, as he was free from Sin, the Enemy had no Title, paid the Price of our Deliverance from the Grave, and opened the Gate of Everlasting Life for us to follow him, to his triumphant Kingdom in Heaven.

2. In what Space of Time, after the original Sin was committed, did our Saviour appear upon Earth?

A. About four thousand Years after it.

2. How was this Interval of Time employed?

A. In furnishing Events, under the Wisdom of Divine Providence, preparatory to the great Design of bringing a Saviour into the World, "in the Fulness of Time" appointed for it.

2. In what State did the World remain, as to Religion, in that Interval of Time?

A. All Nations of the World were Worshipers of false Gods, one only excepted.

2. What Nation is that which was excepted?

A. The Nation of the Jews.

2. How were they preserved from Idolatry?

A. By the Call of God unto *Abraham* their Ancestor, who obeyed his Voice, and forsook the Religion of his Fathers, who worshipped false Gods.

2. By

Q By what Name is this great Ancestor of the *Jewish* Nation distinguished in Regard to Religion?

A. He is called the *Father of the Faithful*.

Q Why is he so called?

A. Because he was the Father of the *Jewish* People, who had by him the Faith in the true God, and from them it has descended unto all other Nations of the Earth who believe in him. But *Abraham* is most eminently the Father of the Faithful, as our Lord the Messiah is, in the sacred Style, called the Son of *Abraham*, who was his Father by the Order of his natural Descent from the *Jewish* People, and this Son is the chief Leader of the faithful Sons of *Abraham*.

Q Did this Privilege of being called The Father of the Faithful, belong to *Abraham* by Divine Appointment?

A. It did, by especial Designation, for to *Abraham*, in prophetic Style, it was promised, Gen. xii.
3.
"in thee shall all Families of the Earth be
"blessed."

Q How was this Promise to *Abraham*, that all Nations should be blessed in him, fulfilled? Gal. iii.
9.

A. By the Separation of the *Jewish* People, from all other Nations, as a peculiar People in the Hand of God, to become his Instrument for Salvation to all the Ends of the Earth.

Q. How was the *Jewish* Nation separated, from all other Nations, in worshipping the true God?

A. By his Revelation of a divine Law, given to them with his Name, and under the Sanction of his Authority, confirming all the Precepts of it.

Q. Of what Parts did this Law consist?

A. Of two principal Parts, the *Moral Law*, and the *Ceremonial Law*.

Q. What is the Moral Law?

A. The *Ten Commandments*, contained in Two Tables written originally in Stone, by the Finger of God, and delivered by his Servant *Moses*, the Lawgiver, to the Nation of *Israel*.

Q. Why are these Commandments called the *Moral Law*?

A. Because they require the Performance of those Duties to God and Man, which are necessary to direct and influence the Morals, or Manners, of Men united in Society, for obtaining their Happiness, or Well-being in the World.

Q. What is the Ceremonial Law?

A. It consisted of many Precepts, delivered at sundry Times, and on different Occasions, relating to the External Order of Religious Acts and Services, in the formal Celebration of Divine Worship, which was then attended with much outward Shew of Magnificence, as being necessary,

necessary, at that time to preserve the *Israelites* from the Temptation of being misled, by their idolatrous Neighbours, to serve false Gods, through the pompous Shews and Festivals of Heathen Worship.

Q. How did the *Jewish* Nation contribute, as an Instrument in the hand of God, to convert the idolatrous Nations of the Earth unto the true God, before the coming of the Messiah?

A. By conducting and settling that People, in the midst of the Nations, in opposition to all the Resistance that could be made against them by the *Heathens*, under the Deceptions of their false Gods, the Almighty Power of the true God, the God of *Israel*, was evidenced in their Sight;

Ezek. v.
5.

And by the Law delivered in his NAME, and under the Authority of divine Command, to the Nation of *Israel*, the Knowledge of the true God by his Name, together with the Wisdom of divine Instruction, were conveyed in their Moral and Political Institutions, thro' the Nations among whom the *Israelites* were dispersed.

Q. Did any considerable Effect follow from these the most probable Means, according to human Appearances, of converting the Heathen World from Idolatry?

A. There did not, for the Worship of false Gods continued, among all other Nations, until the Coming of Christ.

Q. How is this to be accounted for?

A. Because

A. Because the *Jews* were an inconsiderable People, in respect to their temporal Power, when compared to that of the Great Empires, of *Affyria*, *Babylon*, and *Egypt*, in their Neighbourhood; and as these Nations did suppose their Power was continued under the Protection of their Idols, they could not, in their way of reasoning, forsake their false Gods to embrace the Faith in the true God, whose People were inferior to them. The same Argument, from superiority in temporal Power, had also it's Effect upon the *Jewish* People, when they demanded a King to be set over them "like all the Nations," and in subverting the Form of divine Institution, by their Policy in Government, did in consequence produce their Revolt to Idolatry.

1 Sam.
viii. 5. 20.

1 Kings
xi. 2. 5. 7.

Q. Was not this a perverse Argument?

A. It was, for their Inferiority, in temporal Power, should have been an Argument of Conviction to retain them in Obedience to the true God, when he gave them, in times of their Distress, miraculous Deliverances from the Hands of their more powerful Adversaries; and so they are reproved for their Infidelity by the Prophet on this account, *Jerem. ii. 11.* "Hath a Nation changed it's Gods, which are yet no Gods? but my People have changed their Glory for that which doth not profit" the Worshippers of it.

Q. What was the true Cause of this perverse Choice?

A. The

A. The Propensity of our depraved Nature, to judge according to Appearances, without attending to divine Counsel, to direct our Steps by our Understanding; but in opposition to it, making our Choice, to walk by Sight, and not by Faith.

2. Did the Moral or Ceremonial Law afford to the *Jews* any Help in this Case?

A. None, as by Experience did appear; for their Obedience to divine Command, under the Law was required, by temporal Rewards and Punishments, and of course their Hearts were fixed on the Possession and Enjoyment of earthly Things, to find Happiness among them, and through this Temptation, perversely taken, to follow their own Wills, in judging and acting for their immediate, present Advantage, they transgressed the Laws of God, and forfeited by Disobedience his Favour and Protection, upon which their Continuance in worldly Prosperity did invariably depend.

2. Had the Constitution of the *Jewish* Law any Reference to the Original Transgression, to instruct Mankind in the natural Consequences of it?

A. It had an immediate Reference to it, for the present Rewards and Punishments by which that Law was enforced, made Trial of the Behaviour of that People, upon the Principle of the KNOWLEDGE of GOOD and EVIL, by which our corrupted Nature would chuse to live;

John xvi.
8.

live; and their Transgressions of the LAW, gave an Example to "convince the World of " Sin," arising from their own Wilfulness, in the Order of divine Government established among them.

Q. Why do you call the Constitution of the *Jewish* Law the most favourable Concession, in the Order of divine Government?

A. Because the MORAL LAW of good Works, which is the LAW of NATURE, or the LAW of REASON, was perfected by it, through divine Instruction, and was proposed as being the Law under which all Men, aiming at Happiness in this World, would chuse to live: It was admitted also, by Supposition, in the Delivery of this Law, that Men are capable of governing themselves by the Law of Reason, or in other Words, that they are, what they suppose themselves to be, FREE AGENTS, and accordingly had a Covenant made with them, to insure their temporal Happiness and Prosperity, by divine Interposition and Protection, upon their Obedience to the Law of Nature.

Q. Are there any Intimations given in Holy Scripture, concerning the Insufficiency of this Law delivered to the *Jewish* Nation?

Ezek. xx.
25.
Isai. lxxv. 17
Jer. iii. 15,
—18.
Ezek. xvi.
61.
Jer. xxxi.
31, 32, 33,
34.

A. There are many Declarations expressly given to this Purpose, especially by the Designation of another Law-giver after *Moses*.

Q. Where

2 Where is this to be found?

A. Deut. xviii. 15. In the Words of *Moses* to the People of *Israel*, "the Lord thy God will
 " raise up unto thee a Prophet from the midst
 " of thee, of thy Brethren, like unto me" (a
 Law-giver) "unto him ye shall hearken" delivering the Law, as, at your own Request, a
 Mediator "according to all that thou desirest of
 " the Lord thy God in *Horeb*, in the Day of the
 " Assembly, saying, let me not hear the Voice
 " of the Lord my God, neither let me see this
 " great Fire any more, that I die not. And the
 " Lord said unto me, they have well spoken
 " that which they have spoken" in desiring a
 Mediator "I will raise them up a Prophet from
 " among their Brethren, like unto thee, and
 " will put my Words into his Mouth, and he
 " shall speak unto them all that I command
 " him. And it shall come to pass, that whoso-
 " ever will not hearken unto my Words which
 " he shall speak in my Name, I will require it
 " of him."

Exod. xx.

19.
Deut. v.
25. 27.

This Prophecy does most clearly intimate, that a new Commission was designed for a Person like unto *Moses*, one of their Brethren, with the highest Authority to declare the Will of God, and under the Threatening of his unlimited Displeasure against whosoever will not hearken unto him. Therefore it follows that the Revelation of the Will of God, to his People, as delivered by *Moses*, was not compleat, but that
 another

another Mediator, and Law-giver, would in due time appear to make it perfect.

Q What other Prophecies do refer to this great Event?

Acts iii.
24.

A. All the Prophets, the greater and the less, do point forward to it, according to the Observation of St. *Peter*, who quotes the above Prophecy and adds "yea and all the Prophets " from *Samuel*" (upwards) "and all those that " follow after, as many as have spoken, have " likewise foretold of these Days." They have in Prophetic Style delivered the History of the Birth, and Life and Preaching, of the Sufferings and Death, and the Resurrection and Ascension of the Messiah now accomplished in these Days, to fulfil " the Covenant which God made with " our Fathers, saying unto *Abraham*, and in " thy Seed shall all the Kindreds of the Earth be " blessed."

Acts iii.
25.

Q What Consequences did arise among the *Gentiles*, being referred to their own Counsels, for establishing their religious, and civil Policies?

A. In regard to their Religion, idolatrous Worship of false-Gods universally prevailed among them, altho' it is plain from the Writings and Discourses of their learned Men, that divine Truth, derived from the sacred Oracles among the *Jews*, was intermixed in their Reasonings and Discourses upon religious and moral Subjects. In regard to civil Policy, among the
Heathen

Heathen Nations, they were taught by Experience, in attending to the Natural Wants and Weaknesses of Men united in Society, to frame such Laws, in their respective Communities, as, in general, did correspond with the Moral Law, confirmed by divine Authority to the Nation of *Israel*, which gave occasion to the Apostle's Observation concerning the *Gentiles*, that they "having not the Law" by divine Authority "are a Law unto themselves, which shew the WORK of the Law written in their Hearts, their Conscience also bearing Witness, and their Thoughts the mean while accusing or else excusing one another" according to the same Rule, of moral Righteousness by their Works, by which the *Jews* were also to be judged.

Rom. ii.
14. 15.

Q. How did this Conduct of divine Providence, prepare the Way for the coming of a Saviour into the World?

A. By convincing both *Jews* and *Gentiles*, by their Experience, that they were insufficient by their own Counsels or Resolutions to keep steadfast to the Moral Law of Righteousness by their Works, and thereby preserve their religious and civil Institutions from Corruption and Dissolution; but that, by living subject to the LAW of their OWN REASON, all their Political Constitutions must fail, in preserving their respective Communities from a Political Decay, as certainly as the natural Body of Man comes to its Death, after it is supported so long as may be,

be, according to the Rule of Appetite, with Meat, Drink, and other bodily Refreshments.

Q. What Conclusion does follow from this Observation ?

A. That Happiness in this World cannot be obtained by the *Jew*, through Justification by his WORKS, on which by the Moral Law it does depend ; neither by the *Gentile*, as the miserable Estate of the *Gentile* World, subject to the Delusions of false Gods, and imperfect Systems of Government by human Policy, does evince ; and, consequently, that the universal Object of Pursuit, through all human Arts and Devices of our natural Reason and Understanding, that is, our Happiness, in this World, is irrecoverably lost, by Sin and Death entering into it, and so passing on all Men, through the original Corruption of our Nature, by the Disobedience of our first Parents to the Word of God.

Q. What evil Consequences do arise to the *Jew*, by his Ignorance, or by his Obstinacy, denying the Entrance of original Sin, and the Effects of it ?

A. His invariable Attachment to the MORAL LAW, or the LAW, of (corrupted) NATURE, and his INFIDELITY, rejecting the Terms of the GOSPEL COVENANT of GRACE, to abide by the LAW of WORKS, which tempts him with the deceitful Prospect of Happiness in this World.

2. What

Q. What evil Consequences did arise in the Heathen World, from their Ignorance of the original Transgression ?

A. Universal Ignorance of the true God, and of his Will, endless Doubts, and Difficulties, among their wisest Men concerning Happiness, and the Way of obtaining it; and no sure Ground to rest their Hopes on of a future happy Existence in a better Life.

Q. What dangerous Consequences do arise among Christians who disown, or deny the original Transgression, or it's Influence on the Race of Mankind ?

A. The same as to the *Jews*, with Respect to an invariable Attachment to the LAW of NATURE, and Justification by Works, and of Course, a Doubting, or Disbelief of a Redeemer being necessary to restore fallen Man to the Favour of God. Hence do proceed the various Attempts that have been made, to depreciate the Person and Wisdom of our Redeemer, by all the subtle Devices of heretical Impostures. Hence also unwearied Endeavours have proceeded to exalt human Reason into a Self-sufficiency in it's own Powers, thereby to make some satisfactory Account of the great Improvements our Understandings have received by the Light of the Gospel, which Unbelievers are fain to derive from some more successful Attainments, in divine and human Learning, acquired by their own superior Skill and Address, unknown to the

1 Tim. i. 7.

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former

former Ages of the World. From this high Conceit, their Dictates of philosophical Morality, (embellished with divine Truth surreptitiously taken) have gained Admittance to compare or to contend, with the Authority of the Gospel.

Q. In what Instance more particularly does this high Conceit prevail to the Prejudice of revealed Religion ?

A. Chiefly in the false Supposition, that God can be known to us by our Reason, exercised upon the Objects of our Senses, or by Meditations upon his Works.

Q. How does it appear that this Supposition is false ?

A. Because all the presumptive Demonstrations, which are alledged for that Purpose, do rest upon a false Foundation of the Argument which is easily shewn by attending to the Terms in which they are conceived. Besides, it is evident that the fundamental Article of spiritual Knowledge, which infers Obedience to the Almighty Power of God must be received by FAITH, throughout the whole Creation of his intelligent Creatures; for the highest Inhabitants of Heaven, can only know, by Faith that they were created (as that Perfection of their Knowledge must be communicated to them after they are in Being) in like Manner as we are informed by Faith in the WORD of God that " in the Beginning God created the Hea-

" ven-

"vens and the Earth." Hence this great Principle of divine Truth is given, to be the Light of NATURE, and FAITH is the universal Motive of Obedience to the Will of God, in Heaven and in Earth. By this Principle of Faith in the Word of God, all the intelligent Subjects of the divine Dominion are held, in their respective subordinate Subjection, at an Equal, that is, at an infinite, Distance, from the great CREATOR of the Heavens, and of the Earth.

Q. What good Effects do arise in consequence of this Observation through all Enquiries relating to Religion ?

A. It cuts off all Pretensions to the Discovery of true Religion by the uninstructed Reason or Faculties of the Human Mind ; since the Impossibility of knowing, and the impious Folly of pretending to know, the Will of God, concerning our moral and religious Behaviour, must be confessed, when it is acknowledged, as the Truth is, that we cannot know that God is, or that " The LORD our GOD is ONE LORD " but by his holy Word ; so, by this Inference, all true Religion is established invariably on divine Revelation.

Q. Can this be proved in direct Terms of holy Scripture ?

A. It can, by the Words of St. Paul, " He Heb. xi. 6.
" that cometh to GOD, must BELIEVE that He
" is," therefore the Attempt of demonstrating John xiv.
6.
that Truth, is an Offence against good Faith in

the Word of God, by which, only, He, and his Will, are made known to us.

Q. How is the impossibility of knowing the Will of God, through the Power of our own Reason, in regard to religious Worship, exemplified by the Practice of the Heathen World?

A. By the profane, impious, or impure Ceremonies, which were instituted by them, for the publick, or in the private and mysterious Worship of false Gods, and also by their departure from the Truth, "when," by communication to them from the divine Oracles among the *Jews*, "they knew God," yet by arguing after their own Manner about him, "they glorified him not as God," by attending to the Revelation of his Will, made to the *Jews*, but became vain in their Imaginations, or Reasonings about it.

Rom.i. 21.

Q. What are the general evil Consequences, throughout the World, of not attending to, or disbelieving, that Article of divine Revelation, concerning Original Sin, and the Effects of it on our Nature corrupted by it?

A. The delusive Object of worldly Happiness is fondly entertained, and pursued, by the Imaginations of all Men, more or less, in all Stages of active Life; it mixes imperceptibly, and unavoidably in their Reasonings throughout their Continuance in this evil World; and as this Deceit in the Heart is common to all the Sons of fallen Man, it gives Birth to sinful Errors in the

the Practice of the best Men, but, since this is unavoidable, in our present weak, mortal State (" for there is no Man who sinneth not" through this Delusion) our Knowledge by Revelation, which discovers the true Cause of our Sins, should incline us to mutual Charity, and Forbearance of one another : Whereas, if we set aside this Knowledge, or disbelieve the Truth, as we find it set forth in the Word of God, we cannot escape from the VANITY of seeking after, and resting our Happiness on earthly Joys, and the Pleasures of this present Time ; and in their Pursuit must become liable to be influenced by the disorderly Passions of Envy, Pride, Ambition, Covetousness, which disturb the Peace of Mankind in all the various Conditions, and Stages, of publick and private Life ; from these evil Passions, working their Way through the Course of this World, the publick Calamities of Mankind are derived, by Wars, Treasons, Rebellions ; and private Miseries, by Injustice, Lust, and Falsehood, in the Commerce and Conversations of Mankind.

1 Kings
viii. 46.
1 John i.
8. 10.

Eccles. i.
2.

2. How doth the Scripture account for the insufficiency of the Moral Law to restrain these Disorders ?

A. Because in it's Object, and in the Sanctions it " the Law was weak thro' the Flesh," and therefore insufficient to lead, and preserve Mankind in the perfect Discharge of moral Duties, which their Righteousness in the Sight of

Rom. viii.
3.
Heb. 7.
18.

God, and their Happiness in this Life; by the Promises given by him in the publication of that Law, do depend.

Q. How is the Moral Law weak in it's Object?

A. On this Account, that it was directed chiefly to reform, and to regulate the external Actions and Behaviour of Men, in Society, towards each other, and did afford no inward spiritual Aid, nor make any Allowance for the corrupted Nature of Man in his fallen State; and therefore it could not accomplish that perfect Form of moral Righteousness, which the Terms of it did require, in sinful Men who were the Objects of it.

Q. How is the Moral Law weak in the Sanctions of it?

A. Because the general Promises of temporal Prosperity to encourage Obedience, and the Threatenings of temporal Punishments for Disobedience, to it, which are the Sanctions of that Law, do lead Men, subject to fleshly Infirmary, to reason falsely upon their Happiness as attainable in their present State, and also tempt them, for immediate private Ends, to transgress, and to forfeit that Righteousness, on which by the Moral Law, the Well-being of the whole Society, including the worldly Happiness of each Individual, is made to depend.

Q. What

Q. What Conclusion then does follow concerning the MORAL LAW ; why was it given, if it could not accomplish the End it aimed at ?

A. It was given to vindicate the TRUTH, the JOHN xvi. 8.
 RIGHTEOUSNESS, and JUSTICE of God. His Truth in declaring from the Beginning the Consequences that would follow from Disobedience to his Command. His Righteousness, 1st, By the perfect Obedience performed by our Redeemer according to the Terms of the Moral Law, making it "honourable," by fulfilling it in his own Person. 2^{dly}, By his Declaration of the spiritual Law in his Gospel, by which we may attain to the Righteousness of Faith through him, which is the End of the Law. 3^{dly}, his Justice, by referring those to Judgment by the Moral Law, who will not embrace the Terms of the spiritual Law in the Gospel Revelation. Gal. iii. 24. John xvi. 11. Isai. xlii. 21.

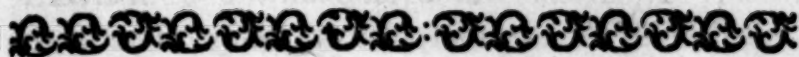
Q. How is the State of Mankind represented in Scripture, previous to the coming of our Redeemer into the World ?

A. By the Enumeration of the Miseries and Mischiefs, to which both *Jews* and *Gentiles* were exposed, while they continued under the Law of Nature, as we find the Wickedness and Wretchedness of the World, in all Sorts of abominable and corrupted Manners, with the evil Consequences of them, are set forth by the Apostle of the *Gentiles*, in his Epistle to the *Romans*, who has most abundantly argued

- throughout the whole Case of the Controversy, in Behalf of the Gospel Revelation, against the Prejudices and Attachments of the *Jew*, and of the *Gentile*, in Favour of the LAW of NATURE, (or Moral Law ;) and in that hopeless State, condemned to Death by the Sentence of the
- 1 John v. 19. LAW, "the whole World lieth in Wickedness," without any possible Remedy by their own Endeavours, to escape the Punishment due to the Guilt of their Transgressions, until it pleased
- Gal. iv. 4. God, in "the Fulness of Time" to send his
- Mal. iv. 2. Son, the promised Messiah, our Lord Jesus Christ, the Sun of Righteousness, "with heal-
- 2 Tim. i. 10. "ing Wings," to arise upon this sinful World, to dispel the Darkness, and bring "Life and "Immortality to Light by his Gospel."

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Of the Kingdom of God, in the Gospel Age.

Quest. **B**Y what Name is the Law of the Gospel distinguished, in holy Scripture, from the Moral Law ?

A. It is called the “ Law of the Spirit of Life,” in Opposition to the other which is the “ Law of Sin and Death.” Rom. 8. 2.

Q. Why is it called the “ Law of the Spirit of Life ?” 2 Cor. iii. 7, 8, 9.

A. Because the Precepts of it are chiefly directed to improve the Mind of Man, to inform his Understanding, regulate his Will, and govern his Passions, that all the Actions of his Life may proceed from the Spirit of Life within him, ordering his Steps to the true Object of his Happiness by obtaining the Love and Favour of God.

Q. Is it not called the “ Law of the Spirit of Life” upon some other Account also ?

A. It is, on Account of the Reconciliation, and free Grace, of the holy Spirit, the Spirit of Life enlightening and directing the Minds of Men for Obedience to the Will of God, to perform acceptable Service to him, and so to begin that spiritual Life which leads unto eternal Life, 2 Cor. v. 18, 19.

as it is promised to the faithful Observers of the spiritual Law.

Q. Is not eternal Life promised upon Condition of observing the Precepts of the Moral Law?

A. Men are fain to promise so much to themselves, and to make what Allowance they think fit for their Transgressions, but, by the Word of God, eternal Life is not promised to the Observers of the Moral Law; for the Promises which were given to encourage Obedience to it, were only such as concerned the temporal Well-being of Mankind in this World, as subject to it, and do all correspond with the natural Appetites of Men, inclining to seek for their Rest and Happiness in the present Life; and so all the subsequent Promises, to encourage Obedience to the Moral Law, agree with the “ first Commandment with Promise, Honour thy Father and thy Mother, that it may be well with thee, and thou mayest live long on the Earth.”

Eph. vi. 2.

Q. What farther Account can be given, why eternal Life was not promised upon Condition of the Observance of the Law of Nature, or Moral Law?

Lev. xviii.

5.

Ezek. xx.

11.

Gal. iii. 12.

Rom. vii.

13.

A. It was not promised, because the Condition of unerring Obedience to that Law, on which the Promises given by it were due, never was performed by any Person but by our Saviour himself; for, through the natural Corruption of Mankind, working under the Moral Law,

Law,

Law, it was transgressed universally by both *Jews* and *Gentiles*, and so became the “ Law of Sin” declared and condemned by it, and “ the “ Law of Death” in Consequence of their Transgressions, and as neither *Jew* nor *Gentile* could attain to Righteousness by it, there was no Room for the Promise of eternal Life to take Place, when every Man, by his Sins, had forfeited his temporal, natural Life.

Rom. viii.

2.
Rom. iii.

20.

Q. What then becomes of the Moral Law, is it made void, and set aside by the Gospel ?

A. “ God forbid ;” it is established, and the Observance of it is secured, on it’s proper Foundation being laid in the spiritual or Christian Virtues, which are planted in the Mind of Man by Grace, through Faith in the Promises of God, delivered in the Gospel.

Rom. iii.

31.

Q. How do the Promises which are made to us in the Gospel, excel the Promises that were made under the Law, with Respect to preserving the Authority of the Law-giver ?

A. The exceeding great and precious Promises of the Gospel excel those given under the Law, by directing our Attention in the first Place, to the true Object of our Happiness, which is assured to us on our Obedience, by the Love and Favour of God ; when we rely on his Power and Goodness to conduct us through this evil World, unto his Kingdom in Heaven. Whereas the temporal promises of worldly good Things

under

2 Pet. i.

4.

Rom. viii. under the Law, did on Account of the natural
 14, 15, Infirmity of Mankind, become a Temptation,
 16, 17, against Faith, to transgress, and provide for
 18, 19, themselves, by their own Works, in Search of
 20. earthly Happiness, of which they must ever be
 disappointed.

Q. How does it follow that our Obedience, to the Moral Law, is better secured on the Terms of the Promises made by the Gospel, than by the Promises made under the Law ?

A. Because a faithful Believer, in the Promises made to a Christian, is chiefly concerned to learn and acquire the spiritual Virtues, on which the outward moral Practice of an holy Life must depend ; and in Proportion to his inward Purity of Heart, outward Temptations to transgress the Moral Law, will have the less Power to withdraw him from the Observance of it.

Q. Is there any farther Encouragement given to enforce our Obedience to the Moral Law, under the Terms prescribed by the Gospel ?

A. There is by the Promise of God's Grace, and of his Mercy, to pardon what we do amiss, upon our sincere Repentance in returning to do our Duty.

Q. Was not Pardon promised under the Moral Law, upon Repentance of Transgressions committed against it ?

A. It was promised, but with Limitation to the temporal Punishments, threatened by it, and

Rom. v.
 20, 21,
 vi. 14.
Luke xxiv
 47.

and not extending to Forgiveness of Sins, with the Promise of eternal Life, which are assured unto Christian penitent Believers only, according to the Terms of the new Covenant in the Gospel.

Q. What are the Sanctions, or the Terms, respectively enforcing Obedience to the Moral Law, and the Spiritual Law?

A. Obedience to the Moral Law, under the *Jewish* Covenant, was required by the Promise of temporal Happiness, and the threatening of temporal Punishments against the Transgressors of it: The Observance of the Spiritual Law, under the Christian Covenant, is recommended, by Assurance of God's Mercy and Grace, in conducting us through the Troubles of this evil World, to everlasting Happiness in Heaven, and our wilful Disobedience leaves us under the divine Displeasure, to find our Way, by our own Counsels, through this wicked World, to undergo everlasting Punishment in a future State.

Duet.
xxviii.

Mat. vi.
33.

Mat. xxv.
46.

Q. What preparatory Notices were given, by prophetick Instruction, to dispose the World for the Reception of the Spiritual Law, by the Ministry of the SON of GOD?

A. In like Manner, as the *Israelites* were commanded to sanctify themselves in the Wilderness of *Sinai*, before the Moral Law was published from the *Mount*, the Forerunner of the *Messiah*, *John Baptist*, is required by prophetick

tick Designation, to give a Summons for Repentance to prepare his Way.

Q. What Proof did he give of his Appointment to this Purpose?

A. By his Commission made out for him in *Isaiab*, Chap. xl. from *Ver. 3d.* to the *8th.*

Q. What do the Terms of his Commission imply, in saying, "all Flesh is Grass?"

A. They imply a Revocation of the Sanction of the MORAL LAW, signifying that the Motives which had been proposed, for requiring Obedience to it, being such as were according to the Will of Man in his natural corrupted State, were now, on sufficient Trial, discovered to be weak, and ineffectual to the Purpose of holding him in his Duty. "All Flesh is Grass, and
Ifai. xl. 6,
7, 8. "all the Goodliness thereof is as the Flower
 "of the Field, the Grass withereth, the Flower
 "fadeth, because the Spirit of the Lord bloweth
 "upon it, surely the People is Grass;" that is, the Time is short, the Objects of worldly Happiness are mean and contemptible, the Power of retaining them is momentary, because the Spirit of the LORD bloweth on the Flower of sinful Man; in his worldly Estate he is as Grass; and so are all worldly Combinations of Men in their most flourishing Condition, "surely the People is Grass."

1 Pet. i.
24.

Q. How did this Revocation prepare the Way of the Lord, and make his Paths straight?

A. As

A. As the whole Attention of Mankind had been given to compass only present, sensual, worldly Benefits, by this warning VOICE they were awakened to consider their Value, and according to the shortness of the Enjoyment, to abate their Eagerness in the Pursuit of them, that they might be ready to attend to better Promises, which were now coming to be offered to them in the Kingdom of God. Isai. xl. 6.

Q. Why was this Messenger called the Baptist?

A. Because he preached, and invited the People to receive the Baptism of Repentance.

Q. What is meant by that Baptism, as it was administred by him?

A. It conveyed Instruction preparatory to the Declaration of the divine Law of the *Messias*, requiring all Persons who designed to follow him, to forsake their former sinful Course of Life, by Repentance of it, and to give outward Proof of their Purpose so to do, by being baptised in Water to wash away the Uncleannefs of their Sins.

Q. Did the Messiah, in his Preaching, confirm what the Baptist proclaimed?

A. He did repeat his Words, "after that *John* was put into Prison, *JESUS* came into *Galilee* preaching the Gospel of the Kingdom of God, and saying the Time is fulfilled, and the Kingdom of God is at Hand, repent ye, and believe the Gospel." Mark i.
14, 15.

Q. How

Q. How did the Ministry of the MESSIAH conspire to confirm what the Baptist had preached ?

A. By his Doctrine and Miracles, by his Life and Sufferings, by his Resurrection and Ascension, he exposed the small Value of temporal Enjoyments, and thereby opened the way to lead Men from Earth into his Kingdom in Heaven.

Q. Where is his Doctrine to be found ?

A. It is comprehended at large in the Gospels and Epistles of the new Testament, but briefly in his Sermon on the Mount, which is delivered, in the most perfect Order of it, in Chapters v, vi and vii, of the Gospel according to St. *Matthew* ; wherein the Spiritual Laws of his Kingdom are published, and do begin by opening the Way from Earth to Heaven.

Q. What is the Precept which contains in that Order the first Spiritual Law of his Kingdom ?

A. " Blessed are the Poor in Spirit ; for theirs " is the Kingdom of Heaven."

Q. How doth this Precept of divine Instruction conspire to shew the small Value of earthly Enjoyments ?

A. Our Lord, by recommending Humility to his Followers, called off their Thoughts from those worldly Pursuits, which inspire Men with
lofty

lofty Conceits of their own Abilities, or Importance in this Life, and by this spiritual Virtue, peculiar to his Gospel, he prepared the Way for his Disciples to learn the rest of his Lessons of divine Wisdom.

Q. How doth the Manner of the Delivery of the spiritual Laws of the Kingdom of Heaven, conspire to promote the Purpose of the Law-giver ?

A. As the Humility of the Messiah publishing his Laws in most lowly Address to his Disciples, sitting upon the Mount, becomes, in this act of familiar Condescension to the Weakness of his Hearers, an amazing Contrast to that terrible Appearance of the Law-giver, when he came down upon *Mount Sinai* on Fire, to deliver the Moral Law, with Thunderings, and Lightenings, and the Voice of the Trumpet exceeding loud, commanding Obedience with unlimited Threatenings of Displeasure and Death ; so doth the gentle Spirit of the divine Law of the MESSIAH, conspire to reconcile the Spirits of Men to the Truth, which enlarges and improves their Minds, by heavenly Wisdom, to embrace the Promises of the Gospel ; instead of looking for our Happiness among the Clouds, and Darkness, and Tempests of this World, we are invited to join, in one Body, with the blessed Inhabitants of Heaven, being led by the holy Spirit, “ unto *Mount Sion*, unto “ the City of the living God, the heavenly
L “ *Jerusalem*,

Mat. v. 1.

Exod. xx.
18.

" *Jerusalem*, and to an innumerable Company
 " of Angels, to the general Assembly and
 " Church of the First-born which are written in
 " Heaven, and to God the Judge of all, and
 " to the Spirits of just Men made perfect, and
 " to JESUS the Mediator of the NEW COVE-
 " NANT," which does in this Manner take
 place of the OLD COVENANT, by the Excel-
 lency and the Glory of it.

Jer. xxxi. 31, 32,
 33, 34,
 Heb. viii.
 8, 9, 10.

Q. How doth the Matter, and Form of the Precept, recommend and enforce the *Spiritual Law*, in preference to the *Moral Law*?

A. Blessedness, or Happiness in the present Time, by the WORD of the Law-giver, arises from the Practice of the spiritual Virtues of his Law, and the Observance of it does insure a future and an everlasting Reward in Heaven: Whereas, unerring Obedience, to the Moral Law, has no Promise, but of *present Well-being*. The Form of the *Spiritual Precept* is of *gentle Persuasion*, from the Excellency of its Nature, and the glorious Effects which the Observance of it will produce. The Form of the MORAL PRECEPT is of POSITIVE COMMAND, to over-awe, and to bear down all Opposition to the dreadful Power of the Law-giver.

Q. How is the Observance of the Moral Law provided for, by the Order of the Spiritual Law taking the Precedence of it?

A. The

A. The Practice of it becomes easy and natural, when the Foundation is first laid in the corresponding virtuous Dispositions of the Mind, by which the Temptations are removed that prompt us to transgress the Moral Law.

Q. What Instances are given to this Purpose, in the Delivery of the spiritual Law?

A. A general Attention to all the Precepts of the Moral Law is required, by the Declaration of our Saviour, "think not I am come to destroy the Law and the Prophets, I am not come to destroy but to fulfil;" and then follow the particular Prohibitions of Murder, Adultery, false Swearing, Covetousness, by our Lord recommending Meekness, Purity of Heart, Sobriety in Conversation, Contentment, with Patience under injurious Treatment, which must frequently happen to every Man in this evil World.

Mat. v. 17.

Q. Is there any Hope given, by the Spiritual Law, of finding Comfort in this World, from the Observance of it, to compensate the Want of those temporal Promises of Happiness and Prosperity, which were given as Sanctions to enforce the Moral Law?

A. There is Hope given to that purpose, for our Lord hath said, "Blessed are the Meek," the Men of gentle, easy and resigned Disposition, "for they shall inherit the Earth," by enjoying happily what they possess in it, whether

Mat. v. 5.

Luke xii.
15.

1 Tim. iv.
8.

Mat. vi.
33.

their share is small or great; for "a Man's Life" or the Happiness of it "consisteth not in the Abundance of the Things which he possesseth," but in the Enjoyment of what he hath; and "Godliness is profitable unto all Things, having a Promise of the Life that now is," in a Sufficiency of what is necessary for it, with a full Assurance of everlasting Happiness in "that which is to come." This perfect Assurance of future Happiness gives Joy at the present, and supersedes the Necessity of those alluring Promises of earthly Prosperity which were given, but can never become due, to unerring Obedience of the Moral Law.

2. Is there not a natural Defect unavoidable, in the Promises made due upon the Observance of the Moral Law, which is not found in the Spiritual Law?

A. There is a Bondage, or a continual Servitude on the Mind, which is wholly attentive to the Benefits of earthly Advantage that will arise from Obedience to the Moral Law, for the present Wants and Necessities of Mankind afford the Sanctions of that Law; and therefore the good Things which are promised under it, require a servile Solicitude, in order to be made rich, by attending to our natural Poverty. Whereas, when the Spiritual Law takes place in the Mind of Man, it sets him free from that servile Attention; as a Child of God he is intitled, of course by his Promise, to what is needful

needful at present, and his Thoughts are enlarged with glorious Prospects of everlasting Happiness hereafter.

Q. Is there any Proof given in holy Scripture to confirm this Observation?

A. There is, by St. *Paul*, who argues, in his Epistle to the *Galatians*, in behalf of the Spiritual Law superseding the Necessity of the Moral Law, to which the natural Appetites of Mankind are enslaved; for to this Effect he wrote to them, *Gal. iv. 9.* “ but now after that ye have
“ known GOD, or rather are known of GOD,
“ how turn ye again to the weak and beggarly
“ Elements, whereunto ye desire again to be in
“ Bondage?”

Q. Is there not a like Defect to be observed with regard to the Threatenings, for Disobedience to the Moral Law, which tend to produce a servile Fear in the Mind?

Gal. iv.
1-9.

A. There is, by the immediate Transition from Blessing to Cursing; for in the Words of *Moses* the Blessing and Cursing are set opposite to each other, as the Tribes of *Israel* were divided for that purpose on Mount *Gerizim* and Mount *Ebal*. So we find that after pronouncing, in the Terms of the Law, the Blessings annexed to the Observance of it, *Deut. xxviii.* the Curses are immediately subjoined, to hold them in Fear of offending by the most dreadful Punishments that human Nature could endure; and according to divine Prediction, the Plagues of

Dent.
xxviii. 59.

the *Jewish* People have been “wonderful,” in their Sufferings, since they rejected the Spiritual Law of their Messiah.

Q. Is not the Curse of the Moral Law unavoidable to those who choose to live by it?

Dent.
xxvii. 26.

A. It is, (*Gal. iii. x, xi.*) because every Man has transgressed the Moral Law, and therefore is liable to the Penalties of the Transgression; hence, according to the Apostle’s Observation, our Lord the MESSIAH came to take away the Curse, being by his Death made a CURSE in our stead to deliver us from it.

Gal.iii.13.

Q. How different are the Terms of the Spiritual Law which enjoin Repentance, and Reconciliation with God and Man?

Mat.v.25,
26.

A. Wonderfully different, as in the divine Address of the Law-giver, “agree with thine Adversary quickly, whilst thou art in the way with him, lest at any Time the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison; verily I say unto thee thou shalt by no Means come out thence, till thou hast paid the uttermost Farthing.” The Curse does not instantly fall upon the Transgressor, as it doth according to the Terms of the Moral Law; but the Patience, and Long-suffering of God with the Offender, under the Christian Covenant, conspire, with his Entreaties in the most engaging Terms, to dispose him to Repentance; and his Wrath everlasting does not proceed

ceed to lay hold upon the Sinner, until he is in Prison by Death, after obstinate Refusal to accept of Mercy by his Repentance, and Conversion.

Q. How did the Miracles of CHRIST conspire to introduce the Spiritual Law of his Kingdom?

A. They gave Authority to his Preaching to beget FAITH in his Hearers, by directing their Attention to the divine Power residing in him, as sent from Heaven, to declare the Will of God to the World.

Q. Did not the Nature of his Miracles agree with the Spirit and Temper of his Doctrine?

A. They did; for his Miracles were wrought to give Health and Ease and Life to the Bodies of Men, as the Lessons of his heavenly Wisdom brought Relief to their wounded and broken Spirits, according to his extensive Commission delivered by the Prophet *Isaiah*, when he spake in his Name, “ the Spirit of the LORD is upon
 “ me, because the LORD hath anointed me to
 “ preach good Tidings to the *Meek*, he hath
 “ sent me to bind up the broken-hearted, to
 “ proclaim Liberty to the Captives, and the
 “ opening of the Prison to them that are bound;
 “ to proclaim the acceptable Year of the Lord,
 “ and the Day of Vengeance of our God; to
 “ comfort all that MOURN.”

Isai. lxi.

Q. Do not the Miracles of CHRIST, and the Commission which he gave to his Disciples to work them, make a clear Discovery of the Power of Satan, and of his Influence and Possession in the World?

Mat. iv.

10, 12,
26.

Mar. iv.

15.
Luke x.

18.

A. As the Doctrine of Christ revealed in the clearest Terms the Existence, and Spiritual Nature, of the old Enemy, the *Devil*, who brought Sin and Death into the World, as “ a Murderer from the Beginning,” *John* viii. 44. So the Miracles, which our Lord and his Apostles wrought, did release Men from the Bondage of *Satan*, by healing the Diseases of their Bodies to which they were subject in this sinful State; but they did more openly oppose and prevail over the Power of the *Devil*, when they cast him out of those immediate Possessions which he had taken personally in human Bodies, to make his utmost Attempt to withstand the power of the MESSIAH, when he came to destroy his Influence and Authority over the Minds and Bodies of Men.

Q. How is that Passage to be understood, as it is related by the Evangelists, where our Lord is said to have given Leave to the evil Spirits, whom he cast out of a Person who was possessed by them, to enter into a Herd of Swine?

A. It points out clearly to our Observation, that the lustful Appetites of our fleshly Nature, which are common to us with other Animals of the Earth, afford that Residence for evil Spirits,

Spirits, of which they make their Advantage against us; and Swine are often mentioned, in the Way of Reproach, to upbraid Men, by their Example, who are so much addicted to the baser Pleasures of Sense; the Death of the Swine, in that Instance, may be set forth, as corresponding to the Perdition of those Men who have given themselves to be led away by the Indulgence of their Lusts.

Q. Do not our Saviour's Words, in speaking of his Miracles, as of Works such as no Man ever did, appear to refer more especially to the Power he exercised over evil Spirits? John xv. 24.

A. They may properly be conceived to have that Reference, both by his immediate, visible Dominion over the evil Spirits, and also by the Consequences of his Conversation upon Earth, soon after which their Delusions ceased, and their Oracles were suppressed throughout the Heathen World.

Q. How doth the Discovery of Satan's continual Enmity to us enlarge the FAITH of a Christian?

A. By a most necessary Addition made to it in the Spiritual Law, of the *Messiah*, whose Instructions are given to prepare us for a spiritual Warfare, against the "Rulers of the Darkness of this World," "for we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness" Jam. iv. 7.
1 Pct. v. 8.
Eph. vi. 12.

“ the Darkness of this World, against spiritual
 “ Wickedness in high Places :” That is, against
 those invisible evil Spirits, who have the Power
 of administering Temptations to the Servants
 of God, to betray them from their Duty to him.
 To fit us for those Conflicts, the Apostle’s Ad-
 vice extends to all his Fellow Christians, “ Fi-

Eph. vi.
 10. 11.

nally, my Brethren, be strong in the Lord,
 “ and in the Power of his Might; put on the
 “ whole Armour of God, that ye may be able
 “ to stand against the Wiles of the Devil.” The

Eph. ii. 2.

Knowledge we have of this spiritual Warfare is
 peculiar to the Gospel Revelation, and did not
 come in as a necessary Article of Faith, under
 the Moral Law, by the Revelation made to
 the *Jews*, but it is obscurely comprehended in
 the original Sentence passed upon the Serpent,
 when the “ Lord God said unto the Serpent, I

Gen. iii.

“ will put Enmity between thee and the Wo-

15.

Heb. ii.

“ man, and between thy Seed and her Seed :

14, 15.

1 Cor. xv.

“ it shall bruise thy Head, and thou shalt bruise

25, 26.

“ his Heel.” So the Enmity continues, until

54, 55.

the Sentence of Judgment is finally executed.

Mat. xxiv.

2. What is meant by ANTICHRIST, of
 which we have Notice from the Words of our
 Saviour, and of his Apostles ?

24.

Mar. xiii.

22.

2 John vii.

2 Thes. ii.

3.

A. That Power of the evil Spirit, which
 began to be immediately exerted, in Opposition
 to the spiritual and pure Doctrines of the Gos-
 pel; when the visible Dominion of Satan,
 which he exercised in the World, over the
 Minds

Minds and Bodies of Men through the external Rites of their idolatrous Worship, had declined, upon the Coming of the MESSIAH; the Opposition of the evil Spirit was renewed, by assaulting the Christian Faith, with numberless Devices of heretical Inventions; and in Consequence of a Departure from TRUTH, the Revival of gross Idolatry ensued among corrupted Christians, and so Heresy and Idolatry uphold the Kingdom of Antichrist.

2. How did the Life of Christ conspire to establish the spiritual Law of his Gospel?

A. In the Purity of his Life and Manners he exemplified the Practice of it to his Disciples and Followers; so that the Enemy had no Part in him to lay hold on; for he renounced the Honours and Pleasures and Profits of this World, through which the Temptations of Satan are administered, who did therefore fail in his Temptation of the SON of GOD.

John xiv.
30.

Mat. iv.
1—11.

2. Is not the low Estate of the MESSIAH prophetically described?

A. It is, particularly by *Isaiab* (Chap. liii.) who introduces the Account of him in low Estate with a preparatory Question, as if the Description were like to find no Credit in the World, which is also prophetic of what did happen; "who hath believed our Report?" so it was, few of that Nation of his own People would believe it when it came to pass; "and
" to

Psal. xxii.

Isai. ix. 6. “ to whom is the ARM of the LORD revealed ?” that his Almighty Power should be veiled in the lowly Person of the MESSIAH, how incredible will this appear to the wise Men of the World ? “ for he shall grow up before him as a tender “ Plant, and as a Root out of dry Ground, he “ hath no Form or Comeliness, and when we “ shall see him there is no Beauty that we “ should desire him ;” and then it follows, in the Order of prophetick History, “ he is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief.”

Q. How did the Sufferings and Death of the MESSIAH contribute to establish the spiritual Law of his Kingdom ?

A. He suffered by his Death the Penalty due for Disobedience to the Moral Law, of which all Men, he only excepted, had been guilty ; therefore he abolished the penal Sanction of that Law as being unprofitable to hold Men in their Obedience to it, since, by Experience, all Men had offended against it ; and with Respect to himself it was an unjust Law, for he suffered Death under it, of which he had not been guilty, but was falsely condemned to it by Men acting under the Power of that Law. Therefore he made Way for the Spiritual Law of the NEW COVENANT, to take Place of the OLD.

**1 Tim. i.
10.**

Q. How is this to be understood that the MESSIAH has abolished Death, by his Death ?

A. Under

A. Under the Moral Law there was no Promise of a Recovery from Death, which was suffered according to the Terms of it, upon Disobedience to it; so that all Men, as Offenders, remained under the Power of Death; which Power, of holding Men in Death, was taken away by the Death of the Messiah, and the Triumph over it was witnessed by his Resurrection; so the Recovery of all Men from Death, is due to the Justice of God, by the Death and Resurrection of CHRIST, and will assuredly take place at the Time appointed by his Wisdom, when the Day of Payment or Recompence is come.

Heb. ii.
14. 15.

Q. What prophetick Evidence was given to foreshew the Sufferings of the Messiah, and the Reason of them?

A. In the first Promise of the *Messiah* which was given, *Gen. iii. 15.* he is declared to be a Conqueror, who will tread on the Head, to bruise the chief Part, or spiritual Power of the Enemy, in which Act, as Conqueror, he would suffer by being bruised in the Heel, the lowest Part of his human or bodily Nature, in which he subdued the Enemy; according to the prophetick Sentence of Condemnation which was passed upon the Serpent.

Other prophetick Intimations are given of the Sufferings of the Messiah in the Psalms of *David*, very fully in Psalm xxii. By *Daniel* he is expressly mentioned to "be cut off;" but

Dan. ix.
26.

more

more especially, and particularly by *Isaiab* in sundry places of his Prophecy; and in Chap. liii. he becomes the exact Historian of his Sufferings, and sets forth the Deliverance he wrought for us, with the Victory he obtained by them.

Q. How did the Sufferings of our Lord correspond in exemplifying the most difficult Precepts of his Law?

A By a voluntary Acquiescence in worldly Poverty and Affliction, he taught his Followers to bear them, whenever their Circumstances might require them to suffer in like Manner, for the Cause of TRUTH. He taught them also, by his own Example, to comply with the most difficult Instances of Self-denial, that are contained in the Terms of his LAW, when it requires a perfect Submission of Mind under Injuries, with Patience to wait the Judgment of GOD. In this respect the Moral Law gave immediate Relief, "an Eye for an Eye, a Tooth for a Tooth," and so in Proportion for all Damages sustained in worldly Goods and Possessions, by Sentences highly agreeable to the natural Reasonings of Mankind; but our Saviour gave his Challenge against that Law, in Defiance of the Enemy, who took the Challenge, when our Lord said, "ye have heard that it hath been said, an Eye for an Eye, a Tooth for a Tooth, but I say unto you that

Exod.xx.

24.

Lev.xxiv.

18.—20.

Deut.xix.

21.

Mat. v.

38, 39.

“ ye resist not Evil, but whosoever shall smite
 “ thee on thy right Cheek, turn to him the
 “ other also.” Accordingly all the divine
 Historians bear Witness, in the *Gospels*, that
 when our SAVIOUR was in the Hands of his
 Persecutors, *Mat. xxvi. 67.* “ then did they spit
 “ in his Face, and buffeted him, and others
 “ smote him with the Palms of their Hands,
 “ saying, Prophecy unto us, thou *Christ*, who
 “ is he that smote thee? *Mark. xv. 17.* and
 “ they clothed him with Purple, and platted a
 “ Crown of Thorns, and put it about his
 “ Head, and began to salute him, Hail King
 “ of the *Jews*, and they smote him on the
 “ Head with a Reed, and did spit upon him,
 “ and bowing their Knees worshipped him.
 “ (*Luke xxii. 63.*) and the Men that held *Jesus*,
 “ mocked him and smote him. (*John xix. iii.*)
 “ and said, Hail King of the *Jews*, and they
 “ smote him with their Hands.”

Q. What further Argument does arise from
 this Resignation of our Lord, to confirm us in
 the Observation of his Spiritual Law?

A. In that we have his Example in despising
 the Shame, and enduring the Misery of the
 Cross, which implied the severest Trial that hu-
 man Nature could suffer, when it is necessary in
 Obedience to the Will of God;

Heb. xii.
2.

By his withstanding these Terrors, he abro-
 gated the Force, or Sanction, of the MORAL
 LAW,

LAW, which is derived from our KNOWLEDGE of GOOD and EVIL by our Senses; this PRINCIPLE he denied, and resisted unto Death, thereby referring to the Will of God as the only true Principle of Life. This important Consequence followed at this Time, (as the Apostle has expressed it) by our Lord “ blotting out
 Col. ii. 14. “ the Handwriting of Ordinances that was
 “ against us, which was contrary to us, and
 “ took it out of the way, nailing it to his Cross.”
 By the Nails of his Cross, he suffered with Submission the most grievous Penalty of the Moral Law, to take the Rigour of it out of our Way, and to establish in due PRECEDENCE the MERCIFUL LAW of GRACE.

Q Were these Instances of our Lord's Submission prophetically described?

Isaiah i.

A. They were, by *Isaiah*, in the Style and Manner of an Historian, when he spake of his Sufferings, “ I gave my Back to the Smiters,

Isaiah liii.

“ and my Cheeks to them that plucked off the
 “ Hair, I hid not my Face from Shame and
 “ Spitting.— He was oppressed, and he was
 “ afflicted, yet he opened not his Mouth; he
 “ is brought as a Lamb to the Slaughter, and
 “ as a Sheep before her Sheerers is dumb, so
 “ he opened not his Mouth; he was taken from
 “ Prison and from Judgment, and who shall
 “ declare his GENERATION?” the Son of God,
 observed by this amazing Act of his Humiliation,
 “ for he was cut off out of the Land of the

John x.
18.

“ Living,

“ Living, for the Transgression of my People Isaiah liii.
 “ was he stricken, and he made his Grave with
 “ the Wicked, and with the Rich in his Death,
 “ because he had done no Violence, neither
 “ was any Deceit in his Mouth. Yet it pleased
 “ the Lord to bruise him, he hath put him
 “ to Grief; when thou shalt make his Soul an
 “ Offering for Sin, he shall see his Seed, he
 “ shall prolong his Days, and the Pleasure of
 “ the Lord shall prosper in his Hand.” We
 find that our Lord applied to himself, after he
 arose from the Dead, these prophetick Attesta-
 tions of his Sufferings, and Triumph over
 Death and Sin, when his Disciples were present
 with him before his Ascension into Heaven.
 “ Then opened he their Understandings that Luk. xxiv.
 “ they might understand the Scriptures, and 46, 47.
 “ said unto them, Thus it is written and thus
 “ it behoved CHRIST to suffer, and to rise from
 “ the Dead the third Day.” Then follows the
 great Design of his coming upon Earth “ that
 “ Repentance and Remission of Sins should be
 “ preached in his Name, among all Nations,
 “ beginning at *Jerusalem*,” and ye are Wit-
 nesses of these Things.

Q. What does the Precept which is given Mat. v. 39.
 by the Spiritual Law, against the Resentment
 of Injuries, require in the Behaviour of a
 Christian?

A. That on such Occasions it should recur to
 us, that we are put on the Trial of our Faith,
 M and

and therefore, being under Temptation, it is necessary to apply for God's Grace, that by his Assistance we may abide the Trial, which without it we are not able to do.

Besides, it does not follow from what our Saviour has said "whosoever shall smite thee on thy right Cheek, turn to him the other also;" that, in Consequence of such Meekness, another smiting would ensue, which is the provoking Consequence that our own Reason would draw from it, but on the contrary that our Christian Resolution may become our Defence against the Repetition, if we take the divine Counsel to acquire that virtue of Meekness, which is the Design of the Precept, recommending it as necessary in very strong Terms, which give occasion to the proud Scoffings of Infidels.

Q. What does that Expression of our Lord import (*Mat. xix. 23.*) that a rich Man shall hardly enter into the Kingdom of Heaven?

A. It implies great Difficulty in acquiring that Temper of Mind, which is necessary to receive the Precepts of the Gospel, when the Temptations of the World are importunate, as being continually present to a Man whose Circumstances in Life put it in his Power to enjoy all the Pleasures of it; who is of Course both naturally, and habitually inclined, to live by the Law, and not by the Gospel; or to prefer the one, and neglect the other, by making

ing the *Spiritual* Law subservient only to *Moral* Purposes. But our Saviour gives the Comfort along with this Declaration of the Difficulty, for altho' such a Man can hardly enter into his Kingdom, yet what is impossible with Men, is possible with God, he can effect that Change easily on our Application to him, which is needful to preserve us from the Danger of Temptation, and to incline our Hearts to receive his Truth. The Words of our Saviour, (*Mat. xix. 23.*) may have Reference also to the Time of the Publication of the Gospel, when very few Persons of Note in the World would give any Attention to the Preaching of it, as the Apostle then observed "not many wise Men
" after the Flesh, not many Mighty, not many
" Noble are called."

Mat. xix.
26.

1 Cor. i.
26.

Q. What does "the Kingdom of God," or "the Kingdom of Heaven" in that Text, and in most other places of the New Testament, signify?

Mat. xix.
23.

A. It signifies that invisible, spiritual Dominion which is founded in the Minds and Consciences of Men, by the Revelation of the Gospel; when they receive the spiritual Laws of it, and are governed according to them in the Course of their Lives, they are the Subjects of the Kingdom of God.

Q. How does this Signification of those Words account for what our Saviour said concerning

M 2

the

Mat. xi.
11.

the Baptist, " among them that are born of
" Women there hath not risen a greater than
" *John* the Baptist, notwithstanding he that
" is least in the Kingdom of Heaven is greater
" than he."

Mat. xi.
13.

A. The Office of the Baptist, was to preach and administer the Baptism of Repentance from dead Works of the old Law and old Covenant, " for all the Prophets, and the LAW PROPHE-
" SIED until John," their Ministration was then over, the End of it was come, to give way to a more perfect Declaration of the *Will* of GOD, of which the Baptist was the Fore-runner or Harbinger, in giving Notice of the glad Tid-ings that were coming after him, but was not himself instructed to preach the Gospel; as a Prophet, he pointed directly to the Truth then present, which all others before him had done at a Distance, yet he did not come so far in Perfection of spiritual Knowledge, as the least Disciple of our Lord, who had learned the true Wisdom from him.

Mat. xi.
12.

Q. How is this Expression of our Lord to be understood, " and from the Days of *John* the
" Baptist, until now, the Kingdom of Heaven
" suffereth Violence, and the Violent take it by
" Force?"

A. As yet, before the Death and Resurrec-
tion of our Lord, the Kingdom of God was
not opened in rightful Possession to the Believers
in

in his Gospel; they came in, to lay hold on it, as Men do who take away Goods eagerly or violently, after making a Bargain, before the Price was paid; for the Death of CHRIST paid the Price of their Salvation, and fulfilled the Law of the OLD COVENANT, putting an End to the Tyranny under which Men were held by it on Earth, through the Policy of the old Deceiver; and the Resurrection of CHRIST opened the Kingdom of Heaven to the Believers in his Name. From this Period of our Lord's Resurrection, "his Kingdom, the Kingdom of God, " or the Kingdom of Heaven," does begin.

Mat. xx.
28.
Mark x.
45.
1 Tim. ii.
6.
Mat. xxvii
51.

Mat. xxvi.
29.

Q. What Means hath our Saviour instituted for our Admission into the Privileges of his Kingdom?

A. The Sacrament, or Holy Rite, of Baptism, whereby the Person who is baptised "in the NAME of the *Father*, and of the *Son*, and " of the *Holy Ghost*" is thereby intitled by our Lord's Appointment to worship God by that Name, expressing the Relation he has to us, and our Dependance upon him, as our Creator, our Redeemer and Sanctifier, according to the perfect Revelation of his Gospel.

Mat.
xxviii. 19.

Q. What does the Form of the Administration of Baptism particularly refer to?

A. It refers to the Resurrection of Christ; the Ceremony of dipping the Body in Water, and raising it up again, according to the first

Institution of Baptism, afforded the most significant Expression of the corresponding Burial, and Resurrection of our Lord, from whence the spiritual Intention of it may be most aptly derived, in the Terms of the baptismal Office of our Church, "that as Christ died, and
 " rose again for us, so should we who are bap-
 " tised die from Sin, and rise again unto
 " Righteousness, continually mortifying all our
 " evil and corrupt Affections, and daily pro-
 " ceeding in all Virtue and Godliness of Liv-
 " ing?"

Q. Why is Baptism called by the Apostle
 Tit. iii. 5. " the Washing of Regeneration?"

A. Because the baptised Person is thereby admitted to begin a **NEW LIFE**, he is " born
 John iii. 3. " again," is " a new Creature," after he is
 7.
 2 Cor. v. washed from the foul Stains he had contracted
 17.
 Jam. i. 18. by natural Corruption, and evil Habits of Sin
 in his past Life, he is regenerated, or begotten
 again, by new Principles of spiritual Life, com-
 municated to him, from the holy Spirit of God
 our Saviour, in his new Birth, and by this
NEW BIRTH our title to Salvation is assured to
 us, " not by Works of Righteousness which
 " we have done," according to the Moral Law
 of Nature, by which we cannot be justified
 under the Strict Terms of the *old Covenant*,
 Tit. iii. 5. " but according to his Mercy he saved us, by
 " the washing of Regeneration, and renewing
 " of

“ of the Holy Ghost,” according to the Terms of the *New Covenant*.

Q. Does the Apostle intend that we should be set free from observing the *Moral Law*, after our new Birth, or Regeneration by Baptism?

A. By no means, on the contrary he adds,
 “ this is a faithful saying, and these Things
 “ I will that thou affirm constantly, that they
 “ which have believed in God, be careful to
 “ maintain good Works, these Things are good
 “ and profitable unto Men.” By the merciful
 Conditions of the Gospel Revelation, we are
 released from the Penalty of the *Moral Law*,
 which we all have transgressed; but in Consequence of our embracing the Spiritual Law of Grace, by giving our chief Attention to it which is “ the perfect *Law of Liberty*,” we are required, and obliged indispensably by it to “ maintain good Works,” as far as ever we are able to do them, and by them we give proof of our Brethren, that we are the Disciples of Christ, who has commanded to “ let your Light so
 “ shine before Men, that they may see your
 “ good Works, and glorify your Father which
 “ is in Heaven;” so they who have not good Works, along with their Faith, are Impostors, and “ by their Fruits ye shall know them,” as our Lord has told us.

Tit. iii. 8.

Jam. i. 25.

Tit. iii. 14.

Mat. v. 16.

Mat. vii.
20.

Q. How doth the present Form of admitting Infants to Christian Baptism correspond with

the original Purpose of the Institution, to declare the *New Birth*, of which in that State they are not capable?

A. By the Declaration made in their Name at the Time of Baptizing, that in order to be admitted to the Benefits of the Christian Covenant, the Sureties, for their Education in the Knowledge of it, do undertake, that the baptized Infants will conform, in due Time, to the Performance of the Conditions of Salvation required by it.

Q. What Evidence of this Compliance is expected by the Church, when the Person arrives to a proper Age of giving his Assent to those Conditions?

A. That he should come to the Bishop to be confirmed in the Christian Faith, as the Office of Confirmation hath prescribed. The Answer which is given to the Question at that Time proposed by the Bishop, implies that the Person who makes it, does thereby agree to what was promised in his Name at Baptism. By which he was consigned to be a Member of *Christ*, a Child of God, and an Inheritor of the Kingdom of *Heaven*, according to the Terms of the Christian Covenant, that is, upon the Conditions of Repentance of his Sins, and Faith in the Promises of God, by which his Regeneration, or new Birth, is evidenced and confirmed.

Acts xx.
21.

Q. What

Q. What other Evidence is necessary to be given to the Church by every Christian, that he continues, and does intend to persevere, in the Discharge of the Duties of a Christian Life?

A. That he should communicate frequently in the receiving of the Sacrament of the Lord's Supper, with the Members of the Church, at the publick Administration of it.

Q. By what Authority is this Duty required?

A. The Institution of this holy Rite, and of the corporeal Food of Bread and Wine, which is made use of in the Celebration of it, are derived from the Example and Command of our Lord himself, which he gave to his Disciples at his last Supper with them, and so the Observance of it has continued ever since among the Members of the Christian Church.

Q. What is remarkable of the Time in which this holy Supper was instituted?

A. That it was immediately after the Celebration of the *Jewish* Passover, which our Lord kept with his Disciples, in the same Night in which he was betrayed. That Feast was held in Memory of the *Israelites* being delivered, by the miraculous Hand of God, from their *Egyptian* Bondage, which was a Resemblance of the general Captivity of all Mankind under the Power of Sin and Death; when our Lord instituted

Mat.xxvi.
26, 28.

instituted his holy Supper, that great Event was then at Hand which did break the Power of Sin and Death; the Release from *Egyptian* Bondage was but a Shadow or faint Resemblance of the great Deliverance wrought by the Son of God for the Benefit of all Mankind, who are called upon to partake in it; and so the eating of the Paschal Lamb did resemble this Institution of our Lord's Supper, to be held in Memory of his Body broken upon the Cross, of his Blood shed for the Remission of our Sins, and of our Release from Death in Consequence of his Sufferings,

Hence it followed that the ritual Observation of the Paschal Supper was no longer necessary, by order of divine Appointment, but is succeeded by the Supper of our Lord.

The Feast of the Passover was the first and highest of all the solemn Festivals of the *Jewish* established Worship, which was then abrogated and become unnecessary, and along with it, of Course, all the Ceremonial Observances of the Law were superseded at that Time.

Q. What Instances of our Duty are properly suggested to us when we come to partake of our Lord's Supper?

A. As this is the most solemn and awful Acknowledgment we can make of our Christian Profession, it should be accompanied with the most devout Affections of our Minds, and the
most

most respectful and reverent Posture of our Bodies, to supplicate for those great Benefits which we expect to receive by partaking of that spiritual Food : We must prepare ourselves by Repentance, before our Sins can be expiated by the Death of our Redeemer : We can have no Part or Fellowship with him by appearing at his holy Table, unless we come to it in the Wedding Garment of Piety, and Purity of Heart, of Sincerity and Truth, earnestly desirous of being united to him, by giving unre-served Obedience to his holy Will, throughout the whole Course of our Lives ; when we receive the holy Communion of his Body and Blood in this devout Manner, we are one with Christ, and Christ with us, and we hold Fellowship with all the faithful Members of the Church which is his Body. By such faithful Remembrance of him, while we converse upon Earth, we keep ourselves in due Course of Preparation, according to his Appointment, fit and ready to meet him when he comes to take us up into his Kingdom in Heaven.

Col. i. 18.
24.

Q. What are those Duties of a Christian Life, which do most immediately contribute to prepare our Minds to submit to the Spiritual Law of the Gospel ?

A. Fasting, Almsgiving and Prayer.

Q. How doth the Duty of Fasting appear to be useful to this Purpose ?

A. By

1 Pet. ii.
11.

A. By the due Exercise of it, we may subdue those unruly Appetites, and “fleshly Lusts, which war against the Soul.”

Q. How is this Duty recommended in the Gospel?

Mat. iv.
1—11.

A. By the Example of our Lord, who fasted to prepare himself for a Conflict with the great Enemy of our Souls, and in consequence withstood all his Temptations.

Q. What Warning is given to us, by this Instance of our Lord's Preparation, against the Assaults of our spiritual Adversary?

A. We are taught by it how to be on our Guard, that we may escape the Persecution of our Enemy, by observing the Duty of Temperance in sensual Gratifications, as by them he is apt to find his Advantage against us; but more especially in Times of Danger, and Distress, it is our Duty to have Recourse to this Discipline of Fasting, in Compliance with our own Necessities privately, and strictly to observe it on publick Occasions, when it is prescribed by the Order of the Church, or of the State.

Q. How is the Manner of performing it recommended by the Instructions of our Lord?

A. By directing our Attention chiefly to the End we should aim at in this Christian Discipline; “when ye fast, be not, as the Hypocrites, of a sad Countenance; but thou when
“thou

“ thou fastest, anoint thy Head, and wash thy Face, that thou appear not unto Men to fast,” to gain their Applause for thy Sanctity by an hypocritical Shew of Sorrow and Severity to thyself; for this Duty of Fasting, and the Consequences it should have in humbling the Body and Mind, when it is performed with due Effect, is only subject to the Observation of “ thy Father which is in secret,” who will make it known publickly in due Time, “ and thy Father, which seeth in secret, shall reward thee openly.”

Mat. vi.
16.—18.

Q. How is the Duty of Almsgiving enjoined in the Gospel?

A. By the Precepts of our Lord concerning it, in which he is very particular to discourage all hypocritical Ostentation in performing that Duty; “ when thou doest thine Alms, do not sound a Trumpet before thee, as the Hypocrites do, in the Synagogues and in the Streets, that they may have glory of Men, verily I say unto you they have their Reward; but when thou doest thine Alms, let not thy left Hand know what thy Right doeth, that thy Alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly.”

Mat. vi.
1—4 :

Q. What Effect has the Performance of this Duty to dispose our Minds to the Performance of other spiritual Duties?

A. By

Luke xvi. 9. Col. iii. 2. Mat. vi. 21. A. By it we are led to lay up our Treasure in Heaven, when we send it before us through the Hands of our poor Brethren, to prepare "everlasting Habitations" for us; and we are thereby taught "to set our Affections on Things above, not on Things on the Earth;" since it will follow naturally in due Course, that "where our Treasure is, there our Hearts will be also."

Q. What Observation does arise from the Instructions of our Saviour concerning the Duty of Prayer?

A. The same Attention is necessary to be given to the End we should aim at in performing that Duty, to make it acceptable unto God by the Sincerity of our Hearts, and to avoid all hypocritical Shew of an affected Piety, to gain Respect or Reverence in the Eyes of Men, "when thou prayest, thou shalt not be as the Hypocrites are, for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men, Verily I say unto you they have their Reward; but thou, when thou prayest, enter into thy Closet, and when thou hast shut thy Door pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."

Q. What

2. What is to be observed concerning that form of Prayer which our Lord has recommended, and is therefore called *the Lord's Prayer*?

A. That it comprehends, in very short Terms, all the principal Heads of our Christian Duty, to direct us in what Manner we should pray, and for what Blessings we ought chiefly to be concerned.

2. Is there any Thing in the Composition of this Prayer which may properly recommend it to the Acceptance of the *Jewish* Nation?

A. There is; for the Petitions, separately taken, are found in the *Jewish* Liturgies, or forms of publick Worship, almost in the same Terms in which they are connected by our Lord.

2. Doth not the Preface more particularly tend to reconcile the Minds of that People to it?

A. It doth, "our Father which art in Heaven," being the very same Form of Address in which the *Jews* were wont to pray to God; whence it follows, that the Gospel of Christ hath not introduced any other Object of Religious Worship but what was included in the antient pure Religion of the *Jews*, and that the *Jews* and Christians do worship the only true God who is over all, "our Father," the God of the *Jews* and of the *Gentiles* also.

Rom. iii.
29.

2. What

Q. What is the first Petition in that Prayer?

A. "Hallowed be thy Name."

Q. What doth this Petition imply in the Prayer of a Christian?

A. A faithful due Regard to the Honour of that high and holy Name, by which our heavenly Father is made known to us by our Lord Jesus Christ, according to whose Commission we have been baptized "in the NAME of the
 Mat. xxviii: 19. "Father, and of the Son, and of the Holy Ghost," which is the expounded Name of God, in the perfect Revelation made of it in the Gospel.

Q. What doth this Explanation of the *Name of God* require in regard to the Terms in which it is delivered?

A. A perfect Acquiescence on our Part in receiving the Knowledge of it as it is revealed; for all Controversy, concerning the Divinity of the *Father, Son* and *Holy Ghost* in Question, does ultimately tend to a presumptuous Offence, in a Design of dividing, confining, or limiting the Almighty Power of God, according to the rational or philosophical Notions of Heathen Theology.

Q. How doth it appear that we are guilty of such Offence in that Controversy?

A. From the Words of our Lord which introduce the Commission delivered to his Apostles to declare his *Name*, "all Power is given unto
 "me

“ me in Heaven and in Earth, go ye therefore
 “ and teach all Nations” to believe in my Al-
 mighty Power, “ baptizing them in the NAME
 of the *Father* and of the *Son* and of the *Holy*
Ghost: Teaching them to observe all Things
 “ whatsoever I have commanded you: and lo I
 “ am with you always” by my Holy Spirit,
 “ even unto the End of the World.”

Mat.
xxviii. 18.
19, 20.

Q. Is there any Intimation given in prophe-
 tick History concerning the future Revelation of
 the NAME?

A. There is, in the prophecy of *Isaiah*;
 “ for unto us a Child is born, unto us a SON is
 “ given, and the Government shall be upon his
 “ Shoulder and his NAME SHALL BE CALLED,
 “ Wonderful, Counsellor, the Almighty God,
 “ the Everlasting Father,” (Heb. *Father of*
Eternity). “ the Prince of Peace,” a divine Para-
 phrase on the expounded Name.

Isai. ix. 6.

Q. Is there any particular Application made
 to the *Jewish* Nation, in prophetick History,
 concerning their State and Condition upon the
 future Revelation of a NEW NAME.

A. There is in sundry Places of the prophe-
 tick Records, but more especially, by *Isaiah*,
 in a most glorious Description of their Exalta-
 tion, when they are “ called by a NEW NAME,”
Isaiah lxii. “ for *Sion*’s sake I will not hold my
 “ Peace, for *Jerusalem*’s sake I will not rest,
 “ until the Righteousness thereof go forth as

Isai. lxx.
17.
lxii. 22.
lxv. 15.
Jer. iii. 16.
xxxi. 31.
32.
Ezek. xvi.
61.

N

“ Brightness,

“ Brightness, and the Salvation thereof as a
 “ Lamp burneth, and the *Gentiles* shall see thy
 “ Righteousness, and all Kings thy Glory, and
 “ thou shalt be called” into the Christian Faith
 in thy Messiah “ by a new Name, which the
 “ Mouth of the Lord shall NAME, (*Mat. xxviii.*
 “ *19.*) thou shalt also be a Crown of Glory in
 “ the Hand of the Lord, and a Royal Diadem
 “ in the Hand of thy God.”

Q. What Offence does chiefly contradict the
 Duty which is suggested to us by this Petition?

A. All inconsiderate, superfluous, or careless
 Mention of the holy Name of God, all profane
 or rash Swearing, and especially the most dread-
 ful Sin of Perjury, violating a solemn Oath.

Q. What is the second Petition in that
 Prayer?

A. “ Thy Kingdom come.”

Q. What doth this Petition imply according
 to the Instruction of Holy Scripture?

Rev. xi. 15. A. Our devout and earnest Request unto
 God for the Arrival of that happy State of all
 Mankind, when “ the Kingdoms of this World
 “ are become the Kingdoms of our Lord and
 “ his Christ,” when *Jews* and *Gentiles* are con-
 verted unto him, when all the Families of the
 Earth are blessed in his Name, and confess and
 Is. ix. 6. obey “ the Prince of Peace.”

Q. What

Q. What is the third Petition?

A. "Thy Will be done in Earth, as it is in Heaven."

Q. What is the Meaning of this Petition?

A. It follows, in Consequence of the foregoing, as an Explanation of it, more perfectly to instruct us in the true Foundation of our Happiness, to pray that our Wills may be brought into absolute Compliance in doing after the Will of God, as the holy Angels do in Heaven.

Q. What is the fourth Petition?

A. "Give us this Day our daily Bread?"

Q. What doth this Petition imply?

A. An Acknowledgment of our continual dependance on the good Providence of God, with faithful Supplication made to him, that we may obtain those Supplies for our bodily Necessities, which we daily stand in need of for our Support in this transitory State of the World, and that our Hope of Preservation, and Protection in it, doth wholly rest upon his Goodness.

Q. What is the fifth Petition?

A. "Forgive us our Trespases, as we forgive them that trespass against us."

Q. What Disposition of Mind is necessary to enable us for complying with the Terms of this Petition?

A. A charitable Disposition, by which we are led in the sincere Love of God and of our Neighbour, to desire Reconciliation and Peace with God and Man.

2. What is to be remarked, in the Expression of this Petition, concerning our Behaviour towards our Enemies?

A. Our Forgiveness of them must arise in our own Hearts, out of due Respect to the Command of God, that, in Obedience to his Will, we may be ready to be reconciled, without making Condition, that our Enemy should repent before we forgive him.

2. What useful Observation does arise from hence in regard to the Acceptance of our Prayers with God for his Mercy, to pardon our Sins?

A. That we may believe, according to the Rule he has given us, we are truly penitent, and desirous to be restored to his Favour, if we do with sincerity renounce all Hatred and Enmity towards our Brethren who have committed any Offence against us, and on the contrary it must remain in the Sight of God, and in our own Consciences, an Argument against his Forgiveness of our Sins, if we retain Malice, Hatred or Envy in our Hearts against our Brethren.

2. What is the sixth Petition?

A. "Lead

A. "Lead us not into Temptation, but deliver us from Evil."

Q. What is the Import of this Petition?

A. We pray that our heavenly Father may not, by the Order of his Providence, lead us into such Circumstances as will expose us to dangerous Trials, in Prosperity, or Adversity, of which our Enemy can make his Advantage against us; and therefore it is our Duty to beseech God continually to deliver us, from the Evil-one, and from the "evil World."

Gal. i. 4.

Q. What is the Conclusion of the Lord's Prayer?

A. "Thine is the Kingdom, and the Power, and the Glory for Ever. *Amen.*"

Q. What do we profess to believe in these Terms?

A. We make a solemn, faithful Acknowledgment to the divine Majesty, that the Kingdom doth belong unto him, in rightful Possession, as the LORD CREATOR of Heaven and Earth, in which he presides by his own almighty Power and Providence, ordering and disposing all Affairs and Movements in it, to his own Glory, with Infinite Wisdom, Justice and Mercy displayed over all his Works, and so to continue for Ever. *Amen.*

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A summary view of all the opposition that has been, or that can be made to the gospel revelation, is given to us in prophetic characters and descriptions, by our Lord and his Apostles, in the writings of the New Testament. Many of these passages are considered and applied. Some reflections upon the present circumstances of these nations, and of the ministers of the reformed established church in them.

SECT. I. Preliminary observations concerning the **LAW** of **NATURE**, which tend to ascertain the **LIMIT** of human **REASON** in our religious concerns.

Dr. Clarke's "*Demonstrations of the Being and Attributes of God*" are examined and refuted. His fallacy in pretending to establish the truth by demonstration is exposed.

SECT. II.

SECT. II. The refutation of Dr. Clarke's *Evidences of Natural and Revealed Religion*, and the false consequences which he had drawn from his demonstrations are discovered.

SECT. III. Preliminary observations concerning revealed Religion, and what is properly to be understood by the LIGHT of NATURE. The sacred history of the Creation, and of the FALL of Man. The consequences of his disobedience in respect to his body and his mind. The SENTENCE of divine judgment which passed on the concealed ENEMY, and the PROMISE of divine mercy by the deliverance of mankind from the power and policy of that enemy. That the institution of sacrificing was of divine appointment.

SECT. IV. The sacred history continued from the Fall unto the Flood: in this period the consequences are shewn which did arise from the reasonings of men living under the LIGHT and LAW of their corrupted NATURE. Observations on the CALL of Abraham, and on the PROMISES made to Abraham, Isaac, and Jacob, in behalf of their natural descendants, with the BLESSING to be derived from them to all Mankind. The sacred history of the Generation of the FAITHFUL explained, and applied by particular quotations. The explanation of the TERA-PHIM, exhibiting the original of idol-worship, given, by the intervention of the human form, to the souls of departed men. The terms of Jacob's blessing of JUDAH are particularly examined and explained by the corresponding testimonies of the sacred writers.

SECT. V. Observations on the sacred History of the Book of *Exodus*, concerning the Call of Moses, and the Revelation made to him of the NAME of God. Upon MIRACLES and PROPHECY, and their mutual relation and connection: the objection of Infidels against the Miracles recorded in Holy Scripture is removed, their cavil is dismissed, and their arguments are retorted. The Evil Spirit first wrought a miracle falsely, and delivered a false prophecy. Observations on the miracles wrought before the Egyptians, and how the heart of Pharaoh was hardened; which account does introduce the arguments of St. Paul concerning PRE-DESTINATION and ELECTION. The mistaken sense and application of these terms; and the false doctrines upon them, are exposed and refuted. The delivery of the LAW from Mount SINAI. The policies of Heathen nations are compared with the œconomy of the Jewish state. The perfection of the œconomy of the Jewish state, with the explanation of the URIM and THUMMIM. The sacred History of the Book of *Judges* is considered, and the command given to Samuel to make a King.

SECT.

SECT. VI. The reign of Saul the first King of Israel ; his disobedience to the command of God, and his rejection upon it. He was an example in the Jewish state of the consequences which would have arisen in the government of the Kings of ALL the NATIONS, in case they had been subject, as Saul was, to the LAW of NATURE, revealed and perfected by Divine Authority.

SECT. VII. The reign of David the son of Jesse. In what sense he was said to be a man after God's own heart, and how he preserved that character. The consideration of his sins and repentance, and what consequences arose from them. The promise made by God unto David is accomplished in the Messiah.

SECT. VIII. The reign of Solomon the Son of David, the last KING of the NATION of Israel. The perfection and the excellency of the state of his kingdom. His apostacy from the worship, and his disobedience to the command of God, involved the nation in his guilt ; by which they forfeited the divine favour and protection : so that the promises of God to support their temporal prosperity were vacated and withdrawn.

SECT. IX. Some arguments from prophecy, applied by St. Paul, to awaken the Jews, that they might receive the NEW COVENANT.

SECT. X. The examination and discussion of the LAW of NATURE.

SECT. XI. The arguments of St. Paul to the Jews and Gentiles from PROPHECY.

SECT. XII. The LIMIT of human Reason is ascertained. False principles are discovered in the LAW of NATURE, and that LAW is abrogated by the Messiah, that the OLD COVENANT of WORKS may give place to the SPIRITUAL LAW in the NEW COVENANT of GRACE contained in the Gospel.

SECT. XIII. The Life and Sufferings of our Lord Jesus Christ foretold by the Prophets, and witnessed by the Evangelists ; with some observations concerning the method of inviting the Jews into the Gospel Covenant, and to acknowledge their Messiah, by directing their attention to the books of Moses and of the Prophets.